Books compiled by Maulana Hasrat Mohani.

Diwan Hasrat is four parts complete reprinted for the 5th issue.	...	1	0	0
Commentary on Ghalib, the wellknown commentary on Ghalib's Urdu pretical works re-printed for the 5th issue just out of the Press	...	1	0	0
Halat Hasrat. A life stetch of Maulana Hasrat Mohani with a portrait, by Maulana Arif Hasvi	...	0	8	0
Tezkerat-usshora. Part 1	...	0	8	0
Part II & III	...	1	0	0
***Intikhab* Diwan Hasrat Mohani.**	...	0	8	0
nItikhab Dawawin. A selection from Wali of Deccan Shah Mubarak Abru, Qazi Mohd. Sadiq Khan Akhtar, Mir Inshallah Khan Insha, Mirza Qadir Baksh Sabir of Delhi, Khawaja Mir Dard and others	...	1	0	0
Presidental Address, of the All-India Muslim league by Maulana Hasrat Mohani which causedMaulana's in car caration under Sections 121 & 124 A. I. P. C.	...	0	4	0

OTHER BOOKS IN STOCK.

Maulud Mustafai	.	0	4	0
Shahadat Nama	...	0	3	0
Risala Wahdatul Wajud	...	0	1	6
Risala Tanqihul Ibadat	...	0	6	0
Anwarul Oyun	...	0	8	0
Diwan Juraat	...	0	5	0
Musaddas Jangi Karima	...	0	5	0
Gulistani Adab	...	0	12	0

To be nad of Begum Hasrat, Mohani, Hasrat Road Cawnpore.

کتب مصنفہ و مولفہ مولانا حسرت موہانی بی اے

ایڈیٹر اردوے معلی و تذکرۃ الشعراء

دیوان حسرت مکمل مشتمل بر دیوان حسرت موہانی حصہ اول دوم - سوم - چہارم - جسکا پانچواں ایڈیشن اسی ماہ میں چھپکر تیار ہوا ہے اور پہلے چار مرتبہ اردو زبان کے قریب قریب کل رسالوں اور اخباروں میں شائع ہوکر عام طور پر مشہور و مقبول ہوچکا ہے — قیمت فی جلد ۱ روپیہ

دیوان غالب اُردو مع دیوان غالب کی یہ مشہور اور قابل دید شرح **شرح حسرت موہانی** جسکا پانچواں ایڈیشن حال ہی میں چھپکر تیار ہوا ہے مع مقدمہ مفید مشتمل بر حالات غالب و تنقید کلام غالب — قیمت فی جلد ۱ روپیہ

حالات حسرت یعنی سوانحعمری مولانا حسرت موہانی مع تصویر حسرت مرتبہ مولانا عارف ہسوی قابل دید — قیمت فی جلد ۸ آنہ

انتخاب دواوین حصہ پنجم - یعنی مجموعہ انتخاب دیوان — ولی دکھنی - شاہ مبارک آبرو - قاضی محمد صادق خان اختر - میر انشاء اللہ خان انشاء - خواجہ میر درد - واجد علی شاہ اختر شاہ اودھ مولوی سید علی حیدر نظم طباطائی - طاہر فرخ آبادی مولوی سید علی محمد شاہ عظیم آبادی وغیرہ وغیرہ ۱ روپیہ

انتخاب دیوان حسرت موہانی — قیمت ۸ آنہ

خطبۂ صدارت آل انڈیا مسلم لیگ منعقدہ احمد آباد ۳۰ دسمبر سنہ ۱۹۲۱ء از مولانا حسرت موہانی جسپر ۱۱ اپریل کو دفعہ ۱۲۴ الف و ۱۲۱ کے ماتحت گرفتار کرکے مقدمہ چلایا گیا قیمت ۴ آنہ

مسدس جنگی کریما — مع تصویر مصنف محمد عبدالحمید حمید ۵ آنہ

گلستان ادب یعنی اردو زبان کے مشہور اور مستند انشاء پردازوں اور شاعروں کے بہترین نثر و نظم کلام کا دلچسپ مجموعہ — قیمت ۱۲ آنہ

نوٹ — تاجروں کے ساتھہ خاص رعایت یعنی ۳۳ فیصدی کمیشن علاوہ محصول ڈاک

المشتہر — بیگم حسرت موہانی حسرت روڈ کانپور

۲—وہ بات بھي ممکن ھے جو دلدار ھو دلبر

جسکي کوئي صورت ھي نہين آپکے نزديک

۳—تعزير کے لائق بھي ھے خواھش مرے دلکي

درخورد ملامت ھي نہين آپکے نزديک

۴—کيا حال کہے کوئي کہ دربان کے ستم سے

آنے کي اجازت ھي نہين آپکے نزديک

۵—اگلي سي نہ راتين ھين نہ گھاتين ھين نہ باتين

کيا اب مين وہ حسرت ھي نہين آپکے نزديک

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2. It is possible that those who exploite the heart may even sympathic with it.

   Although you consider it absolutely impossible.

3. The desire of my heart deserves punishment as well.

   An abuse from you is not sufficient.

4. How can one tell the tale of this misery, when the gate-keeper

   Does not permit any one to approach you.

5. Those nights and tricks and whispers are no more

   As if Hasrat is not the same Hasrat before you.

٣—ہے کب سے مہیائے جفا گردش گردون
بیدار ہو اے محو طرب خواب کہان تک

٤—ہٹنے سے رہین شوق کی بیباک نگاہین
شرمائیگی وہ نرگس سیراب کہان تک

٥ — محروم ہے ابتک ترے دیدار سے حسرت
آنکھون کی یہ پابندی آداب کہان تک

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(٩٤) ١—چاہت مری چاہت ہی نہین آپ کے نزدیک
کچھ میری حقیقت ہی نہین آپکے نزدیک

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3. For long the sky has been inclined to oppress.
Awake! O'entangled in luxuries! How long this sleep?

4. The audacious eye of desire would not turn aside.
How long, will that refreshing wink remain shy?

5. Hasrat is deprived of seeing you upto this time.
How long the eyes will be forced to observe the rules of etiquette?

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(95) 1. My love is not a love in your eyes.
Mine is no worth before you.

۵—تھے حق پہ وہ بیشک کہ نہوتے تو نہوتا

دنیا میں بپا ماتم شبیر ابھی تک

۶—گذرے بہت اُستاد مگر رنگ اثر میں

بیمثل ہے حسرت سخن میر ابھی تک

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(۹۴) ۱—دل تیری طلب میں رہے بیتاب کہاں تک

اے بیخبر اے دشمن احباب کہاں تک

۲—اب میں ہوں خنک جلوۂ مہتاب کا خواہاں

نظارۂ خورشید جہانتاب کہاں تک

---

5. On the right he was, for if otherwise,

   A world would not have mourned for Shabbir.

   (Husain, maternal grand-son of the Prophet)

6. Many masterly poets have gone before, but in beauty of expression,

   The verses of Meer, O'Hasrat, are still unparalelled.

---

(94) 1. How long should the heart remain anxious to have you?

   How long O'callous!, O'enemy of the friend!

2. I wish to have now the cold light of moon.

   How long this watching of the burning sun?

(۹۳) ۱—محروم طرب هے دل دلگیر ابهي تک
باقي هے ترے عشق كي تاثير ابهي تک

۲—اکبار سني تهي سو مرے دل مين هے موجود
اے جان تهنا تري تقرير ابهي تک

۳—سيکهي تهي جو آغاز محبت مين قلم نے
باقي هے وه رنگينئي تحرير ابهي تک

۴—کهنے کو تو مين بهول گيا هون مگر اے يار
هے خانۀ دل مين تري تصوير ابهي تک

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(93) 1. The heavy heart is still deprived of pleasure,
The effect of y our love still remains.

2. Your conversation, O soul of my longing!
I heard it once and I still retain in my heart.

3. What the pen learnt in the beginning of love,
That beauty of writing it still retains.

4. Although apparently I have forgotten, yet O'friend!
In the abode of my heart there is still your figure,

۴—هردم آنے سے یاد بھي تیري
هوگئی هے مزاج دان فراق

۵—کچھه خیال وصال یار کے ساتھه
اور بھي بڑه گئي هے شان فراق

۶—وه بھي اب هم سے هو رهے هیں جدا
جن کي نسبت نه تھا گمان فراق

۷—کب وه آتے هیں دیکھئے حسرت
ختم هوتا هے کب زمان فراق

---

4. Your recollection, by occasional visits,
Has become familier with separation.

5. Coupled with the idea of the embrace of the friend
The value of separation was further increased.

6. Even they are leaving us
From whom there was not the least idea of separation.

7. Let us see when he comes, O'Hasrat!
And when the time of separation ends,

۵—وہ جفاکار اور وفا حسرت

تیرے ابتک نہین مراق اسین فرق

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(۹۲) ۱—نہ سنا اُس نے کچھہ بیان فراق

رہ گئے یون ھي کشتگان فراق

۲—اک فسانہ ھے غم کا وہ بھي طویل

نہ سنین آپ داستان فراق

۳—خواھش دل ھے میزبان امید

وہ جو ھین آج میہمان فراق

---

5. Do you expect faith from that tyrant?

Your madness, O'Hasrat! is still unabated.

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(92) 1. He did not hear anything of the story of separation.

Those struck by the grief were unsuccessful.

2. It is a tale, and a long tale of grief,

Do not try to hear the story of separation.

3. Hope is the guest of the craving of heart,

Since he is the guest of separation to-day.

(۹۱) ۱—کیون نہو اپنے اشتیاق میں فرق

آگیا آپکے مذاق میں فرق

۲—مجھه سیه بخت کے لئے نرہا

روز هجر و شب فراق میں فرق

۳—یاد رهنے لگي تري هردم

آگیا صدمۂ فراق میں فرق

۴—جب ملے وہ ملي نظر سے نظر

نه پڑا حسن اتفاق میں فرق

---

(91) 1. Why not my longing should change ?

Since your taste is altered.

2. Ill-fated that I am, for me was nullified

The difference between the day of separation and the night of embrace

3. Your recollection has taken a permanent root.

They shock of separation got a relief thereby.

4. When he met, my eyes faced with his

Never was this happy coincidence omitted.

۴—مقدم یار کي آنکھوں میں بسي ھے جو بہار

قابل دید ھے چشم نگران کي رونق

۵—ھر طرف رندي و مستي کا نمودار ھے رنگ

ھے خرابيؔ سے خرابات مغان کي رونق

۶—کیا نہیں شوق شہادت کو یہ کافي اعزاز

کہ مرا سر ھے ترے نوک سنان کي رونق

۷—شعر سے تیرے ھوئي مصحفي و میر کے بعد

تازہ حسرت اثر و حسن بیان کي رونق

---

4. The scene of the friend's arrival is still before the eyes,

The sight of waiting eyes is worth seeing.

5. Scenes of unruliness and revelry are demonstrated everywhere,

The life of drinking dens depends on their disruption.

6. Is it not a sufficient honour for the craving of martyrdom?

That my head decorates the point of your spear.

7. The brightness of effect and beauty of expression

Was renewed with your verses, O'Hasrat! after Mushafi and Meer.

۴—بہر افزائش سرور وصال

شوق کو پھر ہے جستجوئے فراق

۵—غافل عہد عیش سے حسرت

بڑھ کے ہے شور ہائے ہوئے فراق

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(۹۰) ۱—تجھہ سے ہے حسن و جمال دوجہان کي رونق

اے تري ياد سرے خانۂ جان کي رونق

۲—ياد ميں اُس گل رعنا کے جو نکلے آنسو

بنگئے ديدۂ خونابہ فشان کي رونق

۳—جاگزين جب سے ہوئي تيري محبت دل ميں

بڑھ گئي اور بھي اس جنس گران کي رونق

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4. In order to increase the pleasure of embrace,

   Desire is again seeking separation.

5. Louder than the revebry of the time of embrace, O'Hasrat!

   Is the noise of cries and sighs of separation.

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(90) 1. From you are bright the beauty and the grace of both the worlds.

   Your recollection is the light of my soul's abode!

2. Tears coming out in recollection of that flower of beauty

   Became the decoration of blood-emitting eyes.

3. From the time that your love was engrained in my heart

   The worth of this dear commodity was further increased.

۶—قوت کي جو پوچھو تو یہ ھوتي ھے ھمیشہ

اقوام میں افراد کے ایثار پہ موقوف

۷—کیا چیز ھے حسرت غم جانان کي فراغت

جس کا ھے بیان میرے دل زار پہ موقوف

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(۸۹) ۱—وصل کي شب رواں ھے سوے فراق

بس گئي لو ھوا میں بوے فراق

۲—خود ھیں وہ جان آرزوے وصال

یاد ھے انکي آبروے فراق

۳ خرمیہاے وصل یار کے بعد

اب دکھائے خدا نہ روے فراق

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6. If you ask about the strength of the nations,

It always depends on the sacrifices of the individuals.

7. The contentment of love's grief was surprising O'Hasrat.

The expression of it rests with my unhappy heart.

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(89) 1. The night of embrace passes on towards separation,

Lo! The wind became saturated with the odour of separation,

2. Himself is he the life of the desire of embrace,

His recollection is the honour of his separation.

3. After the enjoyment of the friend's embrace,

God may not show me the face of separation.

(۸۸) ١—احباب سے مخصوص نہ اغیار پہ موقوف
عیش دوجہاں ہے کرم یار پہ موقوف

٢—کر سکتے ہیں خاموش بھی ہم دین کی خدمت
یعنی یہ نہیں شورش اخبار پہ موقوف

٣—قوموں کی ترقی کے ہیں کچھ اور ہی اسباب
جو ڈاک پہ موقوف نہ ہیں تار پہ موقوف

٤—آسان نہیں اقوال سے اخراج نتائج
یہ بات ہے کچھ دانش آثار پہ موقوف

٥—منصور کی سولی پہ نمایاں ہوئی عظمت
ہے طنطنۂ اہل رضا دار پہ موقوف

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(88) 1. Related with friends, nor devoted for others,

The happiness of both the world depends on the kindness of the friend.

2. We can serve our faith, even silently.

That is to say, it does not depend on any agitation of newspapers.

3. The causes of national progress are elsewhere.

They neither depend on the post nor on the telegraph.

4. It is not easy to take inferences from the sayings.

This thing depends on the knowledge of the traditions.

5. The greatness of Mansore was demonstrated on the halter,

The grandeur of the submissive to the will of God depends on the rope.

(۸۷) ۱—وه تو کردین مرا قصور معاف
میں هي کہتا نہیں حضور معاف

۲—میں هون تیري جفا سے بهي راضي
شکوۂ عقل بے شعور معاف

۳—سادگي هم گناه گارون کي
سب کرا لائیگي قصور معاف

۴—هو فرو کچهه تو انتظار کي آگ
گریۂ شوق ناصبور معاف

۵—ان کے قدمونپه گر بهي جا حسرت
یون نه هوگا ترا قصور معاف

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(87) 1. He may excuse my crime,

But it is I who will not say, "Pardon me."

2. Contented am I even with your tyranny.

Excuse the murmur of ill-mannered wisdom.

3. The very simplicity of sinners like us

Will get all sins excused.

4. That the heat of anxious waiting may subside a little,

Pardon the tears of impatient desire.

5. Fall on his feet, O'Hasrat!

Your crime will not be excused otherwise.

(۸۶) ۱—وہ شوخ عجب کیا ہے مجھسے جو نہین واقف
گمنامون سے ہوتا ہے کوئي بھي کہين واقف

۲—ہم عشق کے بندونکو اسلام سے کیا مطلب
اس بات سے خود ہوگا وہ دشمن دين واقف

۳—تقریب محبت کي کیا خوب وہ تھي ساعت
جس وقت ہوا مجھسے وہ ماہ جبين واقف

۴—ناکامي بیحد کا رہتا ہے کرم ہمپر
ہم درد کے خوگر ہين درمان سے نہين واقف

۵—بیکار تو اے دولت حسرت کو نہ دے لالچ
ہے تیرے بکھیڑون سے یہ خاک نشين واقف

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(86) 1. No wonder if that mischievous beloved does not know you.

Has any one ever known the people unknown to fame?

2. There is nothing of Islam in us : we are the slaves of love.

That enemy of faith also must be knowing this.

3. What auspicious moment was that for love-making

When that beautiful beloved became acquainted with me.

4. Unbounded despair is always kind to me.

Familiar are we with pain, we do not know the remedy.

5. Do not, O'wealth, seduce Hasrat in vain!

That humble man knows your entanglements.

۳—در و دیوار سے یہاں جلوۂ حق کی ہے نمود
ہے بجا خلق میں مشہور یہ انوار کا باغ *

۴—مئے عرفان کی لگی رہتی ہے ہر وقت سبیل
جائے رحمت ہے یہ رندان قدح خوار کا باغ

۵—شجر دین ہیں یہاں یا شجر طیب عشق
باغ بھی کون ہے یہاں نور کے اشجار کا باغ

۶—اہل دل کہتے ہیں سر کردۂ عشاق جسے
عاشقو ہے یہ اُسی قافلہ سالار کا باغ

۷—ہدیۂ حسن عقیدت ہیں یہ گل ہائے خلوص
نذر رزاق ہے حسرت مرے اشعار کا باغ

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3. The light of God glamours here from every nook and corner,

   Rightly it is called by the people the Garden of Anwar (or light).

4. There is a flow of the wine of Godly knowledge,

   A place of blessing is this Garden of unsatiated drinkers?

5. Are there the fruits of faith here or the holy trees of love!

   What garden is this of holy plants of light.

6. Those having a heart call him the leader of lovers,

   This garden, O'lovers, belongs to the same guide of the way-farers (of the path of the love,

7. The offering of faithful devotion are these flowers of sincerity,

   A present to Razzaq, O' Hasrat! is this garden of my verses.

* Maulana Anwar was the ancestor of the line of divines of Frangi Mahal. The cemetry of the family is known as '*Garden of Anwar*'.

The line of these divines is as follows:—Moulana Abdul Bari—Moulaan Abdul Wahab—Moulana Abdul Razzaq—Moulana Abdul Wali Moulana Anwar.

(۸۴) ۱—دل نہ تھا رنج ہجر یار کا داغ
کیا ہوا آہ وہ زمان فراغ

۲—کر نہ ہم غمزدوں پہ جور اتنا
گل نہ ہوجاے عاشقي کا چراغ

۳—چھیڑ ناحق نہ اے نسیم بہار
سیر گل کا یہاں کسے ہے دماغ

۴—ہم نے ڈھونڈھا بہت مگر حسرت
نہ ملا دل میں خرمي کا سراغ

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(۸۵) ۱—تا قیامت رہے قایم مري سرکار کا باغ
وہ جسے کہتے ہیں سب حضرت انوار کا باغ

۲—خاص آرام گہ حضرت وہاب شہید
شاہ رزاق کا والي شہ ابرار کا باغ

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(84) 1. The heart was unacquainted with the grief of the friend 's separation.
Alas ! What became of that happy time.

2. Do not torcher us, who suffer in grief.
The lamp of love may not be extinguished.

3. Do not tease in vain, O' morning breeze,
Who has the mind here to think of the flowery season ?

4. I searched very much but O'Hasrat!
No trace of pleasure was found in the heart.

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(85) 1. May the garden of my master prosper for ever,
The garden which is known as the garden of Anwar.

2, The selected resting place of blessed martyr Wahab
The garden of Shah Razzaq, and Wali, the kings of saints.

۳—اے زمانِ رحمتِ حق الفراق

اے محبِ اہل عصیان الوداع

۴—اے نشانِ شانِ صبر و فقر و عشق

شاہد عشاق حیران الوداع

۵—لذت افطار و اے لطف سحر

تم میں تھا عیش فراوان الوداع

۶—عین راحت تجھ سے تھی تکلیف قید

اے انیس اہل زندان الوداع

۷—قدر جانی کچھ نہ تیری اے عزیز

تجھ سے حسرت ہے پشیمان الوداع

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3. O'the time of God's blessing! adieu!

   O'the friend of sinners, fare-well!

4. O'the symbol of patience, asceticism and love.

   O'the beloved of wonder-struck lovers, fare-well.

5. O'the pleasure of breaking fast, and enjoyment of over-night meal,

   There was unbounded luxury in you, fare-well!

6. The trouble of prison was a real pleasure on account of you.

   O'the Companion of prisoners, fare-well !

7, He could not properly appreciate O'friend,

   Hasrat blushes before you, fare-well!

۳—شوق لرزاں کا حال ھے جو یہی

جام سرشار کا خدا حافظ

۴—پرسش جرم عشق واں ھے شروع

مجھہ گنہگار کا خدا حافظ

۵—خواب غفلت کے دور میں حسرت

دل بیدار کا خدا حافظ

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(۸۴) ۱—الوداع اے ماہ رمضاں الوداع

الوداع اے مونس جاں الوداع

۲ تجھہ سے روشن تھا سواد ملک جاں

اے چراغ نور ایماں الوداع

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3. If the condition of shivering desire remains as it is,

   God alone will preserve the brimming cup.

4. The inquiry of love's craving is taken up there.

   God protect me, who is the sinner.

5. In the age of unconciousness, O'Hasrat!

   God protect the concious heart.

---

(83) 1. Fare-well! O' Fasting mouth, fare-well!

   Adieu ! O' Companion of souls, adieu !

2. Bright was from you the dark world of soul,

   O' the bright light of faith, fare-well!

(۸۲) ۱—نہ کر بزم ساقی مین انکار واعظ

بگڑ جائینگے رند میخوار واعظ

۲—نہ قائل ہوے تھے نہ ہونگے نہ ہین ہم

بڑھاتا ہے نا حق کو تکرار واعظ

۳—یہ ظاہر کا سب زہد و تقوی ہے حسرت

حقیقت مین یارون کا ہے یار واعظ

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(۸۳) ۱—اب دل زار کا خدا حافظ

ایسے بیمار کا خدا حافظ

۲—ہو قفس مین بھی جسکو شوق چمن

اُس گرفتار کا خدا حافظ

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(81) 1. Do not refuse, O preacher! in the audience of *Saqi*

For the unscrupulous drinkers will be displeased.

2. I was never convinced and nor will ever be,

In vain do you prolong the discussion, O'preacher!

3. For show is all this asceticism and puritanism, O'Hasrat.

The preacher is in fact a clever fellow in society.

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(82) 1. God preserve the unhappy heart!

God preserve this patient?

2. God preserve the captive,

Who thinks of the garden even in the cage.

(۸۱) ۱—کام آئي کچھه نه عاشق نالان کي احتياط

دامان کي هوسکي نه گريبان کي احتياط

۲—مجھپر گدا سمجھه کے بھي کرتا نہين نظر

ديکھے کوئي تو اُس شه خوبان کي احتياط

۳—لازم هے ابتداے محبت مين ضبط شوق

مکتوب مين ضرور هے عنوان کي احتياط

۴—اُن سے ملے تو پھر هين وهي هم وهي شراب

وابستۂ فراق تھي پيمان کي احتياط

۵—حسرت مين خوش هون يون که مرے زخم دل سے هے

مخصوص تير يار کے پيکان کي احتياط

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(80) 1. In vain was the caution of the grieved lover.

Neither the coat-trail nor the collar could be saved.

2. He does not look at me even as a begger.

Lo! the caution of that King of Beauties.

3. suppression of longing is necessary in the beginning of love.

As caution is necessary in the heading of a letter.

4. I met him and again there am I and the wine

Keeping of pledges restricted to the time of separation.

5. Contented am I, O'Hasrat! that for the wound of my heart

Is reserved the caution of the arrow-head of the friend.

(۸۰) ۱ - سخت مشکل ہے عشق یار کی شرط

جان زار و دل فگار کی شرط

۲- دیکھ لیتے ہیں اب وہ نامہ شوق

ہے مگر پھر بھی اختصار کی شرط

۳- بن گیا کام - ہوگئی پوری

کرم یار بختیار کی شرط

۴- کون پوری کرے تمہارے سوا

شوق بے صبر و بے قرار کی شرط

۵- منزل عشق طے کرو حسرت

گل کی یاں شرط ہے نہ خار کی شرط

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(79) 1. Extremely difficult is the condition of the friend's love:
The condition of unhappy soul and broken heart!

2. He condescends now to look upon the love letter,
Yet there is the condition of being brief.

3. The work was done and fulfilled was
The requirement of the kindness of the happy friend.

4. Who can fulfil except you
The requirement of restless and uneasy desire.

5. Complete the journey of love, O'Hasrat!
There is no consideration of flower or thorn here.

۵—کامیاب عیش بیحد ہے دل عشرت نصیب
آرزو کے سر سے گذرا جائے ہے آب نشاط

۶—ساز و سامان خرد سرمایہ ہوش و حواس
آج لیجائے بہاکر سبکو سیلاب نشاط

۷—رشک سے بیتاب ہے نیرنگئ دور فلک
ہوشیار ، اے بیخبر اے غافل خواب نشاط

۸—ہے اسی کا نام حرمان اتم اے وصل یار
خاطر مغموم حسرت کو نہیں تاب نشاط

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5. The fortune-favoured heart is enjoying unbounded luxury.

   The water of pleasure is passing over the head of desire.

6. The requirements of wisdom and the holdings of consciousness !

   Let the storm of enjoyment carry away all these.

7. The winding way of sky is restless with envy

   Beware ! O' the unconscious, O' buried in the sleep of luxury!

8. *This alone is utter misfortune, O' the embrace of friend!*

   Enjoyment is unbearable to the unhappy heart of Hasrat.

(۷۹) ۱—دل ہے غرق شادمانی جان سیراب نشاط
وصل کی شب ہے بہم ہیں جملہ اسباب نشاط

۲—حسرتیں وقف طرب ہیں آرزو محو سرود
بخت نے کھولا ہے روے شوق پر باب نشاط

۳—ہیں فراہم اہل ذوق آمادہ ہے بزم طرب
اہتمام نغمہ سنجی میں ہیں ارباب نشاط

۴—ہوگئی جوش تمنا سے مبدل بیخودی
ساز حیرت پر لگی جسوقت مضراب نشاط

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(78) 1. Buried is the heart in pleasure and satiated is the soul with enjoyment.

It is a night of embreace and all accompaniments of luxury are present.

2. Longing are devoted to merriment and desire enwrapped in music.

Fortune has opened the door of enjoyment on the face of craving.

3. Men of taste are gathered and a happy company is ready.

Musicians are preparing to play on their music.

4. Unconsciousness was converted into an enthusiasm of desire,

When the instrument of surprise was touched with the stick of joy.

(۷۸) ۱ -کچھ نہ ابدال سے پہنچا ھے نہ اوتاد سے فیض

جسکو پہنچا ھے سو پہنچا ھے تیري یاد سے فیض

۲- لذت درد محبت ھے میري جان پہ ختم

جس نے پایا ھے ترے شیوۂ بیداد سے فیض

۳- تیرے گیسو کي اُڑا لائي تھي خوشبو جو نسیم

مجھکو پہنچا ھے اسي نکہت برباد سے فیض

۴- دولت غم سے جو معمور ھیں عشاق کے دل

سب نے پایا ھے مري خاطر ناشاد سے فیض

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(77) 1. Neither from the ascetics nor from the saints any good came.

Whosoever achieved anything achieved only by your recollection.

2. The pleasure of love's pain is exhausted upon my soul,

And this pleasure has taken its essense from your disposition of tryranny,

3. Morning breeze stole away an odour from your tresses

And I was beuifitted from that very odour driven to winds.

4. Filled are the hearts of lovers with the wealth of grief:

All of them have learnt the lesson from my despairing heart.

(۷۷) ۱—کیون نه مقبول هو دعاے خلوص

که اثر خود هے خاک پاے خلوص

۲—عشق نا کام بهي نهين نا کام

وه جو هوجاے رهنماے خلوص

۳—بے کسي هاے عاشقي کو سلام

جن په قائم هوئي بناے خلوص

۴—هم هين عهد ازل سے اُنکے مريد

ابتدا سے هے انتهاے خلوص

۵—ميرا انکا معامله حسرت

سر بسر اک هے ماجراے خلوص

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(76) 1. Why should not a sincere prayer be granted?
As effect itself is a minion of sincerity.

2. Even the unsuccessful love is not unsuccessful
If it leads on to sincerity.

3. Thanks to the helplessness of love,
On the foundation of which sincerity is built.

4. His follower am I from time immemorial.
From the very beginning devotion was at its height.

5. Between him and me, O'Hasrat!
There is the relation of whole-hearted devotion.

(۷۵) ۱—اک بڑي منزل پر خوف و خطر هے درپیش
روح کو عالم بالا کا سفر هے درپیش

۲—محفل حسن میں سب جمع هیں خوبان جہان
امتحان دل ارباب نظر هے درپیش

۳—غم یه تها پہلے که نالون میں نہیں کیون تاثیر
وہ جو مضطر هیں تو اب رنج اثر هے درپیش

۴—اب کہے کوئي که هم اهل نظر جائین کہان
هر طرف مسئله غض بصر هے درپیش

۵ فکر دنیا کے بکھیڑے بهي غضب هیں حسرت
هر دم اک مسئله نفع و ضرر هے درپیش

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(75) 1. A long, fearful and dangerous journy is before.

Soul is to go towards the upper world!

2. All worldly beauties are assembled in the audience of beauty.

The hearts of those possessing eyes are being tested.

3. I was sorry before why my cries had no effect.

Now that he is restless, I am sorry for the effect.

4. Where are we, possessing eyes, to go! Let some one advise.

The question of keeping eyes down is everywhere before us.

5. The entangling worldly anxieties are awful, O' Hasrat!

Every moment some question of profit or loss is facing 1

(۷۴) ۱ سب هین تیري انجمن مین بیهوش
نظارهٔ حسن کا کسے ہوش

۲—بیہوش کیا ھے سب کو تونے
اب جسکو خدائے هوش دے هوش

۳—هوجاؤ نثار حیرت عشق
اے دانش و اے قرار و اے هوش

۴—تم آئے که ختم هوگئے هم
باقي تھے مگر اسي لئے هوش

۵—هم عرصه حشر مین بھي حسرت
پہچان گئے اُنہین زھے هوش

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(74) 1. Every one in your audience is unconscious.

Who has the eye to look at beauty!

2. You have made every one unconscious.

Let us see now when God of consciousness gives awakening.

3. Give yourselves up for the wonder of love,

O'wisdom, O' peace, O' consciousness!

4. You came and I died;

For this alone consciousness was lingering!

5. Even in the field of resurrection, O'Hasrat!

I did recognise him, thanks to my awakening.

(۷۳) ا—پیمان وفا نکر فراموش

اے حسرت بیقرار خاموش

۲—دیوانہ حسن پاکدامان

ھے پردۂ دل میں عشق روپوش

۳—اُس عشوۂ نازنین کے جلوے

ھین دشمن عقل مصلحت کوش

۴—پوشیدہ سکون یاس مین ھے

اک محشر اِضطراب خاموش

۵—آزاد ھین قید مین بھي حسرت

ھم دلشدگان خود فراموش

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73) 1. Do not forget the pledge of faithfulness!

Silence! O' restless Hasrat!

2. Being devoted to chaste beauty,

Love is covered in the curtain of heart.

3. Manifestations of these delicte motions

Are enemies of cautious wisdom.

4. In the peace of despair is hidden

A silent conflagration of restlessness!

5. Even in prison are free, O'Hasrat !

We self-forgetting people without a heart,

(۷۲) ۱—بسکہ نکلی نہ کوئی جی کی ہوس
اب ہوں میں اور بیدلی کی ہوس

۲- پھرتی رہتی ہے آدمی کو لئے
خوار دنیا میں آدمی کی ہوس

۳—اُن کو دیکھا ہے جب سے گرم عتاب
آرزو کو ہے خودکشی کی ہوس

۴—کرسکیں بھی تو ہم فقیر ترے
نکریں تاج خسروی کی ہوس

۵—ہجر ساقی کے دور میں حسرت
اب نہ مئے ہے نہ مئے کشی کی ہوس

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(72) 1. No desire of the heart was fulfilled.
I entertain now the desire of a lost heart alone!

2. The lust of a man carries him along
A humiliated man in the world!

3. From the time it has seen him hot in anger,
Desire only wishes to commit suicide.

4. Your votaries we, even if we can do so,
We will not desire the throne of a king!

5. At the time of separation from *Saqi*, O'Hasrat!
There is neither wine nor a desire to drink it.

(۷۱) ۱—اور تو کیا ھے ترے عاشق بیمار کے پاس
اک ترا درد سو وہ بھي ھے دل زار کے پاس

۲—قابل سیر نہین گلشن دنیائے دني
شاھد گل ھے جہان خاک بسر خار کے پاس

۳—مئے پرستون کو رھا پھر نہ کسي بات کا ھوش
بوے مئے کچھہ تھي عجب خانہ خمار کے پاس

۴—اک ترے عشق کي دولت ھے مرے پاس وہ شے
جو نہ اغیار کے ھے پاس نہ ابرار کے پاس

۵—رشک اُس طرۂ گیسو پہ ھین کیا کیا مجھکو
وہ لٹکتا جو پڑا ھے ترے رخسار کے پاس

۶—رحمت حق کے لئے نذر نہین اور کوئي
شرم عصیان کے سوا جان گنہگار کے پاس

۷—کیا کیا تونے یہ حسرت کہ دل اپنا چھوڑا
ایسے عیار ستمگار جفاکار کے پاس

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(71) 1. What else is there with your ailing lover!
There is a pang for you and that also in the gloomy heart.

2. The garden of the lowly world is not worth walking about
For the lovely flower here is mixed in dust and stands near the thorn.

3. The votaries of wine became unconscious of everything else.
So enchanting was the flavour of wine near the house of wine dealer.

4. The wealth of your love which I possess
Is neither with the generous nor with the high.

5. My envy for that hairlock is manifold,
As it hangs about your cheeks.

6. No offering is more suitable before the mercy of God,
Except the blush of crime, guilty as I am.

7. What have you done, O'Hasrat! that you left your heart
With such a clever naughty tyrant.

(۷۰) ۱—ہے غضب ہنگامہ فصل بہار ابکي برس

دل پہ کاہیکو رہیگا اختیار ابکي برس

۲—ہے جنوں شوق ابھي سے بیقرار ابکي برس

کیا غضب ڈھائیگا طوفان بہار ابکي برس

۳—فرقت ساقي میں ہم حسرت کشان بادہ سے

مل کے رویا خوب ابر نوبہار ابکي برس

۴—مدتیں ترک محبت کو ہوئیں پھر اے عجب

یاد یار آتي ہے کیوں بے اختیار ابکي برس

۵—حسرت شوریدہ سر ہے پائمال اشتیاق

اس طرف بھي کر گذر اے شہسوار ابکي برس

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(70) 1. The liveliness of the spring is wonderful this year!

How can the heart be controlled.

2. Madness of desire is restless so early,

What wonders will the storm of spring bring about this year.

3. Embracing the wistful drinkers like us in the absence of *Saqi*.

The fresh spring cloud bitterly wept this year.

4. A long time has passed since I gave up love; yet it is a wonder

Why the recollection of the friend comes irressitably this year.

5. The perplexed Hasrat is wearing out in anxious desire.

Pass by this side also, O'rider! this year.

۶—کچھہ یون هي اپنے حسن په مغرور تھا وہ شوخ
کچھہ لے اُڑي هے اور بھي اُسکو هوائے ناز

۷—اهل نظر کي جان هے جس چیز پر نثار
اِک بات انمین اور بھي کچھہ هے ورائے ناز

۸—پھیلي جو اُنکے برق تبسم کي روشني
لبریز نور هوگئي یکسر فضائے ناز

۹—حیران کار حسن بتان هے زبان عشق
یعني وہ مدح غمزہ کرے یا ثنائے ناز

۱۰—شوق لقائے یار مین مرتے تو هو – مگر
حسرت جو نقد جان بھي نه ٹھہرے بہائے ناز

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6. The sprightful beloved was himself proud of his beauty,
And the wind of charm has put him to greater flights.

7. That upon which the l ves of on-lookers are sacrifised
Is something else besides the charm.

8. When the glamour of lightning of his smile spread,
The atmosphere of charm was filled with brilliance.

9. In the beauty of idols the tongue of love is wonder-struck.
In that whether it should praise the blush or eulogise the charm.

10. You are dying in desire to meet the friend, but
O'Hasrat! What if life itself is not worth the charm.

(۶۹) ۱—وہ قامت بلند نہین در قبائے ناز

اک سرو ناز ھے جو بنا ہو برائے ناز

۲—اُس نازنین پہ ختم ھین سب شیوھائے ناز

جسکو بنا کے خود بھی ھے نازان خدائے ناز

۳—کیا کیا نہ آرزو کے بڑھین دل مین حوصلے

رکھدین کبھی جو فرق ھوس پر وہ پائے ناز

۴—ارباب اشتیاق ھین اور انتہائے شوق

حالانکہ حسن یار ھے اور ابتدائے ناز

۵—ھمپر نگاہ یار سے گذرا جو تھا کبھی

ھے آج تک وہ پیش نظر ماجرائے ناز

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(69) 1. That tall body is not in the clothes of dignity.

It is a high tree of charming pride.

2. All the manners of charm are especialized for that delicate beauty.

In creating of that beauty God himself is proud.

3. What ambitious desires will not arise in the heart,

If ever he puts his foot of charm upon the head of passion.

4. There are the longing people and boundless desires.

Although in the beauty of the friend there is only a begnining of charm.

5. What happened to me once with a look of the friend;

That charming event is still before my eyes.

۳—آہ وہ ماجراے راز و نیاز
جسکا باقي هے اک فسانہ هنوز

۴—عشق تھا بارياب خدمت حسن
همکو هے یاد وہ زمانہ هنوز

۵ - شوق کے دریہ هے ابھي سے هجوم
یار هے اندرون خانہ هنوز

۶—سرخي چشم یار سے هے عیان
اثر مستئي شبانہ هنوز

۷—نعزگوئي کي شان میں حسرت
تیرے اشعار هیں یگانہ هنوز

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3. O'the secret coversation of love!
The story of which is still so popular.

4. Love had the honour of the audience of beauty!
That time I still remember.

5. There is a crowd on the door of longing so early,
While the friend is yet inside the house.

6. In the redness of the friend's eye is visible
The effect of nocturnal revery even now.

7. In the matter of significance, O'Hasrat,
Your verses are still unparalleled.

(۶۷) ۱—عاشقي پيشه هے ايدل تو يه بيداد نکر
ستم يار سے بهي شاد هو فرياد نکر

۲—ديکهه اُس جلوهٔ پنهان کي زيارت هے محال
همت شوق کو بيفائده برباد نکر

۳—بے پرو بال کہاں چهوڑ کے جائين صياد
هم اسيران وفا کوش کو آزاد نکر

۴—يه بهي حسرت کوئي تدبير سکون هے ـ کيا خوب
دل بيتاب سے کہتے هو اُنهين ياد نکر

(۶۸) ۱—تير غم کا هے دل نشانه هنوز
شيوهٔ جان هے عاشقانه هنوز

۲—دل مين ابتک هے عيش وصل کي ياد
لب په هے شوق کا ترانه هنوز

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(67) 1. Do not commit this mistake O' heart if love is your proffession
Please yourself even with the tyranny of the friend, do not complain.

2. It is difficult to see that hidden light, bewar !
Do not waste in vain the ambition of desire.

3. Where should I go without feathers and hair O'captor!
We are votaries of faith, do not release us.

4. Is this the way to get peace, O' Hasrat! strange!
You advice the restless heart not to remember him.

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(68) 1. The heart is still a target of the arrow of love,
The way of life is still love-making.

2. Still is in the heart the recollection of the happiness of embrace.
The story of longing love is still on the lips.

(۶۶) ۱—کیا کرین خو سے هین مجبور که پینا هے ضرور

ورنه حسرت رمضان کا یه مهینا هے ضرور

۲—بیخودي بزم خرابات مین هے وجه سکون

اک مگر کش مکش ساغر و مینا هے ضرور

۳ شوق جسکا نهین ممکن دل دانا کے بغیر

اُسکے دیدار کو بهي دیدهٔ بینا هے ضرور

۴—ترک مے سے همین انکار نهوتا لیکن

اب جو ناصح کو هے ابرام تو پینا هے ضرور

۵—تیري گفتار سے پیدا هے که اے حسرت زار

دل ترا درد محبت کا خزینه هے ضرور

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(66) 1. Forced am I by habit, it is necessary for me to drink.

Otherwise, O' Hasrat, it is really the month of Ramazan.

2. Unconciousness in the assembly of drinkers has created a calm,

Except that there is a conflict between the cup and jug.

3. A wise heart is required in order to love him,

To see him also a far-seeing eye is necessarry.

4. I would not have refused to give up wine, but

Now that the adviser insists on prohibition it is necessary to drink.

5. It is evident from your words, O'gloomy Hasrat !

That your heart is really a treasure of lovely devotion.

(۶۵) ۱—پوچھا بھي تو اُسنے نہ کبھي گھر سے نکلکر
شرمندہ هين نالے دل مضطر سے نکلکر

۲—پائي هے جگهه پاکئي دامان نظر مين
خوشبوئے حیا نے تري چادر سے نکلکر

۳—دیکھا جو کہين گرم نظر بزم عدو مين
وہ ڈانت گئے مجھکو برابر سے نکلکر

۴—پر نور کیا خوب شہیدون کے دلون کو
چاهت کي چمک نے ترے خنجر سے نکلکر

۵—بن جاتي هے دل مين خلش خار تمنا
جھنکار ترے پاؤن کي زیور سے نکلکر

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(65) 1. He did not even enquire, coming out of his house.

Cries are ashamed to come out of restless heart.

2. The smell of shyness coming out from your covering sheet.

Has got its place in the holy lap of sight.

3. Whenever he saw me looking at him in the audience of rivals

He passed by my side, rebuking me.

4. Profusely enlightened the heart of martyrs,

The light of love coming out from your sword.

5. The clinging of your feet coming out from your ornaments.

Becomes a prick of the thorn of love in the heart.

(۶۴) ۱—چھپ نہین سکتی چھپانے سے محبت کی نظر
پڑ ہی جاتی ہے رخ یار پہ حسرت کی نظر

۲—یونہین گرویدہ نہین کچھہ تری صورت کی نظر
مگر اس رنگ مین جویا ہے حقیقت کی نظر

۳—گرچہ ہے پردۂ انکار مین ہمشکل عتاب
پھر بھی ہے صاف نمایان وہ اجازت کی نظر

۴—حسن کا راز نہ پوشیدہ رہا ہے نہ رہے
چاہنے والے بھی رکھتے ہین قیامت کی نظر

۵ ہجر مین رہنے لگین اور بھی کچھہ یاد ہمین
وہ مراعات کی باتین وہ محبت کی نظر

۶—آسرا ہم بھی لگائے ہوئے بیٹھے ہین ترا
اس طرف بھی کوئی ہوجائے عنایت کی نظر

۷—ہوکے غلطیدۂ خون تجھکو مبارک حسرت
اُن کی رحمت کے یہ انداز یہ رافت کی نظر

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(64) 1. The eyes of love cannot be concealed even if you try to do so.
The wistful gaze automatically falls on the face of the friend.

2. It is not in vain that the eye is mad after your face.
For in this form it looks for the absolute reality.

3. Although it assumes anger under the guise of refusal.
The look of permission is yet clearly visible.

4. The secret of beauty is not left concealed, nor will it ever be.
For lovers have got a penetrating eye.

5. In separation I am reminded more than ever.
Of those words of kindness and those looks of favour.

6. I have also been waiting upon you.
This side too a look of kindness.

7. Blessed be, O'Hasrat! after being polluted with blood,
These manners of his mercy and this eye of faovur.

(۶۳) ۱—شکن جب سے دیکھي ھے اُنکي جبین پر
عجب صدمہ ھے جان اندوھگین پر

۲—کچھہ آئي تو ھے ترک مے پر طبیعت
نہ سچلے جو رنگینئي ساتگین پر

۳—مرے گریہ خون کي سب لالہ کاري
نمودار ھے دامن و آستین پر

۴—تماشاے خوبان ھے اتنا تغافل
صد افسوس اس زھد خلوت نشین پر

۵—نثار اُسپہ حسرت مري جان شیرین
تبسم جو ھے اُس لب شکرین پر

(63) 1. From the time that I have seen angry impressions upon his brow,

A unique unadsiness is felt in the sorrowful soul.

2. A little inclined is the heart, at any rate, to give up wine,

If it does not go out of control on the sight of the beautiful cup.

3. The redness of my tears full of blood

Is visible on his sleeves and coat-tail.

4. So indifferent to look at beauties!

Woe to this lonely asceticisim!

5. My sweet life be a sacrifice, O'Hasrat!

For that smile which is on his sweet lips.

۳- دل مایوس مین هے نقش اُمید
یا مسافر کوئي غریب دیار

۴- لطف کر لطف اے سراپا ناز
تجھپه رنگینئي بہار نثار

۵- دل عشاق مین اُمید کے جام
بادۂ اشتیاق مین سرشار

۶- اے تري ذات مجمع ضدین
حسن سب نور هے تو خو سب نار

۷- غیر ممکن هے هم سے طاعت غیر
اے جفاکار اے غریب آزار

۸- روح آزاد هے خیال آزاد
جسم حسرت کي قید هے بیکار

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3. The desparate heart has a ray of hope;
Or is it some homeless traveller!

4. Kindness, O'Beauty itself, kindness!
For you the pleasures of spring are sacrified.

5. The hearts of lovers are cups of hope
Filled with the wine of longing desire.

6. O'thou whose personality is a mixture of contraries!
If beauty is all light manners are all fire.

7. Impossible it is for me to obey any one besides God,
O'tyrant, O'oppressor of the poor!

8. Free is the soul and free the mind,
Useless it is to imprison the body of Hasrat.

۳—تقاضاے غیرت یہي ھے عزیزو
که ھم بهي رھین اُن سے بیزار ھوکر

۴—کہین صلح و نرمي سے رھجاے دیکھو
نه یهه عقدۀ جنگ دشوار ھوکر

۵—وہ ھمکو سمجھتے ھین احمق جو حسرت
وفا کے ھین طالب دل آزار ھوکر

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(۶۲) ۱—صبر مشکل ھے ضبط ھے دشوار
دل وحشي ھے اور جنون کي بہار

۲—کشمکش مین ھے کامراني شوق
مجھکو ابرام ھے اُنھین انکار

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3. This is the proper thing in self respect, O friends!
   That we should also keep at a distance from them.

4. Let not by peace and leniency
   This problem of war become difficult.

5. Those who consider us fools, O' Hasrat !
   Are expecting loyalty even after being tyrants.

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(62) 1. Patience is difficult and composure impossible.
   There is the wild heart and the madness of the spring.

2. The achievement of love is perplexed:
   I am persistent and he refusing.

(ق)

۶-- قول کو زید و عمر کے حد سے سوا اهم نہ جان

(ق) روشنئي ضمير ميں عقل سے اِجتهاد کر

۷---حق سے بعذر مصلحت وقت پہ جو کرے گریز

اُسکو نہ پیشوا سمجه اُسپہ نہ اعتماد کر

۸---غیر کي جد و جهد پر تکیہ نکر کہ هے گناہ

کوشش ذات خاص پر ناز کر اعتماد کر

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(۶۱) ۱--غضب هے کہ پابند اغیار هو کر

مسلمان رہ جائیں یوں خوار هوکر

۲---اُٹهے هیں جفا پیشگان مہذب

همارے مٹانے پہ تیار هوکر

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6. Do not give the saying of this and that too much importance.

In the light of conscience think wisely for yourself.

7. He who shirks the truth with the excuse of expediency,

Him you should not make your leader and him you should not trust.

8. Do not depend upon the efforts of others, for this is a sin.

Be proud of your own personal efforts and trust in them.

(61) 1. Curious it is that depending upon others

Musalmans should remain degraded like this.

2. The civilized tyrants have stood up

Prepared to annihilate us.

(۶۰) ۱—عشق کي روح پاک کو تحفه غم سے شاد کر
اپني جفا کو ياد کر ميري وفا کو ياد کر

۲ - جان کو محو غم بنا دل کو وفا نهاد کر
بندۂ عشق هے تو يون قطع ره مراد کو

۳—غمزۂ دل فريب کو اور بهي جانفزا بنا
پيکر نازنين پر رنگ حيا زياد کر

۴—خرمئي دو روزه کو عشرت جاودان نه جان
فکر معاش سے گذر حوصله معاد کر

۵—اے که نجات هند کي دل سے هے تجهکو آرزو
همت سر بلند سے ياس کا انسداد کر

---

(60) 1. Please the holy soul of love with the offering of grief.

Remember your tyranny, remember my faithfulness.

2. Make your life devoted to grief and your heart the follower of the course of faith,

If you are slave of love tread on the path of success like this.

3. Make the bewitching motion a little more life-giving.

To the form of lovely manners add the colour of shyness.

4. Do not take the ephemeral pleasure as ever-lasting.

Away with the anxiety of living and rise to happiness of ambition of the next world.

5. O' you that heartily desire the liberty of India,

Prevent your despare by lofty courage.

(۵۸) ۱—ابتو اُٹھہ سکتا نہیں آنکھوں سے بار اِنتظار

کس طرح کاٹے کوئی شبہائے تار اِنتظار

۲—میری آہیں نارسا میری دعائیں ناقبول

یا الہی کیا کروں میں شرمسار اِنتظار

۳—راہ تیری اسقدر دیکھی کہ اے غفلت شعار

میری آنکھیں بنگئیں سرمایہدار اِنتظار

۴—اونکے خط کی آرزو ہے اُنکی آمد کا خیال

کس قدر پھیلا ہوا ہے کار و بار اِنتظار

۵—ہے دل مسرور حسرت اک طرب زار اُمید

پھونک ڈالے گر نہ اس گلشن کو نار اِنتظار

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(59) 1. The eyes cannot bear now the burden of waiting.

How should one pass the dark nights of waiting.

2. My cries are fruitless and my prayers ineffective.

What should I do, O' Lord! I am ashamed of waiting (for I could not satisfy him).

3. So long have I waited for you, O' the unmindful!

That my eyes have now become a store of waiting.

4. There is longing for his letter and the thought of his coming.

How wide-spread is the business of waiting.

5. The happy heart of Hasrat is a prosperous field of hopes.

The fire of waiting may not burn this garden to ashes.

(۵۷) ۱—کچهه درد دل سے بڑہ کے هے درد جگر لذیذ
تجهه سے هین جتنے درد وہ سب هین مگر لذیذ

۲—جان حزین کو بهول گئي سختي فراق
کچهه اسقدر هے گریه وقت سحر لذیذ

۳—اشک وفا سے دامن حسرت هو لاله رنگ
پي جائے گر نپا کے انهین چشم تر لذیذ

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(۵۸) ۱—نامه شوق کے اندر جو نہان هے کاغذ
ورق سادۂ حسرت هے کہان هے کاغذ

۲—بسکه تها اسمین رقم خواهش دیدار کا حال
چہرۂ یار کي جانب نگران هے کاغذ

۴—خط نه لکهنے کا نیا عذر یه نکلا حسرت
جنگ یورپ مین وہ کہتے هین گران هے کاغذ

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(57) 1. The pain of liver is a little more pleasing than the pain of heart.

Every pain that is from you is pleasant, indeed!

2. The weeping of morning was so pleasant at the time
That the sad soul forgot the torment of separation.

3. If the wet eyes do not absorb them with a relish
The coat-trail of Hasrat should become red with tears of faithfullness.

(58) 1. The paper that is covered in the letter of love
Is not a paper but a blank leaf of unsuccessful longing.

2. As there was written in it the account of the desire of seeing,

The paper is, therefore, looking towards the face of the friend.

3. A fresh excuse of not writing letter is found, O' Hasrat!
The paper, he says, is dear during the European war.

(۵۶) ۱—اُنہون نے پھیردیا خط یونہین سلام کے بعد
بڑھا کے میرا تخلص بھي میرے نام کے بعد

۲—شراب رندون مین آئي مہ صیام کے بعد
بڑے تزک سے بڑي شان اهتمام کے بعد

۳—هجوم شوق مین کیون هون نه اِضطراب کے رنگ
که یاس شب هے یقیني اُمید شام کے بعد

۴—کمال شوق کو اُتے هین نا تمام نظر
تمام شوق تري خواهش تمام کے بعد

۵—نه هو ابھي، مگر آخر تو هوگي قدر میري
کھلے گا حال غلام آپ پر غلام کے بعد

۶—سرور بخش دل و جان هے بزم ساقي مین
بہار جلوۂ مینا نمود جام کے بعد

۷ -هوئي یه کثرت ارباب اِشتیاق که اب
پڑے هین سوچ مین حسرت وه اذن عام کے بعد

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(56) 1. He courteously returned the letter as it was,
Adding only my surname* after my name.

2. Wine came to the unscruplous after the fasting month.
With great pomp and after great preparation.

3. Why should not the colour of restlessness shine in the heat of desires.
For the despair of night is necessary after the hope of the evening.

4. All desires except the exclusive desire for you
Look incomplete before the perfection of love.

5. Be it not now, but I will be appreciated in the end.
You will know the worth of the slave after the slave is no more.

6. In the audience of *Saqi* it is pleasant to the heart and soul:
The glamour of beauty of wine after the show of cups.

7. He is reflecting over the matter, O' now, Hasrat, after a general permission.

*Surname: Hasrat, meaning despair.

(۵۵) ۱--غم سے نہین ایک دل بھی آزاد
فریاد ز دست عشق فریاد

۲--عاشق ہوئے اور مرمٹے ہم
اپنی تو یہ مختصر ہے رو داد

۳--ہوگا کسے جان دینے مین عذر
ارشاد اور آپکا پھر ارشاد

(ق)

۴- جان باز ہے عشق حسن دل بر
یہ دونون امور ہین خدا داد

۵--احرار وطن پرست و حق کوشش
تھا جن سے دیار صدق آباد

(ق)

۶--سب ہوگئے بند ایک حسرت
باقی ہے " ابوالکلام آزاد "

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(55) 1. No heart is free from grief.
Save me from the hand of love, save me!

2. I loved and I died in it;
Mine is this short story.

3. Who will hesitate to give away his life.
Order —and then your order.

4. Love is adventurous and beauty captivating.
These two things are natural.

5. Free thinking patriots and those who endeavered for the right:
Those who inhabited the land of truth,

6. Are all incarcerated but one, O'Hasrat.
Is still left, *viz.* Abul Kalam Azad.

(۵۴) ۱—وقف حق ہے نہیں مرید مراد
طاعت عاشقاں پاک نژاد

۲—دل پس ماندگاں نہو ناشاد
چل رہی ہے ہنوز باد مراد

۳—بڑہ گیا حسن کا تغافل ناز
یہ ملی میرے صبر شوق کی داد

۴—انکو تہی میرے حال دل پہ نظر
آہ اس عہد التفات کی یاد

۵—بڑہ گیا راہ عاشقی میں جنوں
رہ گئے صاحبان بست و کشاد

۶—کچھ نہیں ہے تری رضا کے سوا
خواہش عاشق خجستہ نہاد

۷—اصل اصلاح ہے وہی حسرتؔ
جس کو سمجھے ہیں اہل جور فساد

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(54) 1. Devoted to truth is and not seeker after selfish aim:
The submission of pious lovers.

2. Hearts of survivers should not lose hope,
For the wind of success is still blowing.

3. The proud indifference of beauty increased.
This is the appreciation of my patience in love.

4. He had an eye on the condition of my heart,
Ah! the memory of that kind age.

5. The mad went ahead in the path of love,
And the cautious were left behind.

6. Nothing but your pleasure
Is desired by honest lovers.

7. That which is considered destruction by the tyrants
Is in fact the real construction, O'Hasrat.

(۵۳) ۱—مجبور مجھکو جان کے عہد وفا کے بعد

بیمہریاں وہ کرنے لگے اعتنا کے بعد

۲—اهل رضا کي جان هے اتني سي یہ اُمید

کچھہ اور بهي هے اس ستم برملا کے بعد

۳—محجوبئي سوال سے اس چشم ناز میں

منظوریوں کا رنگ عیاں هے حیا کے بعد

۴—افزوں هوئیں کچھہ اور محبت کي شورشیں

تجدید آرزو جو هوئي التوا کے بعد

۵—داماں صبر هاتهہ سے حسرت نہ دیجیو

گر خواهش طرب هے هجوم بلا کے بعد

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(53) 1. Taking me to be bound after the pledge of faithfulness

He began to show disregard after being considerate.

2. To the contented this little bit of hope is essential,

That there is something else after this open oppression.

3. In the blush created by my request in that beautiful eye

The colour of acceptance is evident.

4. Perplexities of love increased further

When desire was renewed after postponement.

5. Do not lose support of patience, O'Hasrat!

If you desire happiness after incessant suffering.

(۵۲) ۱—دشوار ہے اے ملامت اے پند
ہوں اہل جنوں خرد کے پابند

۲—شرمندۂ جور ہو نہ وہ شوخ
ارباب وفا ہیں یوں بھی خرسند

۳—زیبائش فرق عاشقی ہے
دستار جنوں میں غم کا پیوند

۴—سیکھا ہے کہاں سے اے لب یار
یہ شیوۂ دلکش شکر خند

۵—مہمان فراق ہے تری یاد
بیخود ہے خیال آرزومند

(ق)

۶—لے صبر و سکون سے کام حسرت
آئین وفا کی تجھکو سوگند

۷—یہ ماتم روز وصل تا کے
یہ گریہ بیقرار تاچند

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(52) 1. Difficult it is, O'Advice, O'railery!
That those mad with love follow the course of wisdom.

2. Let not that sprightful beloved blush in his tyranny.
The faithful are gratified even that way.

3. Ornament of the head of love
Is the patch of grief in the turban of insanity.

4. Where have you learnt, O' lips of the friend!
This sweet, smiling and lovely manner.

5 Your recollection is the guest of the moment of separation.
Thoughts of fancy are thereby unconcious.

6. Peace and patience O' Hasrat.
I pledge you to the principle of faithfulness.

7. How long this sorrow for the day of embrace.
How long this restless weeping.

(۵۱) ۱—خون بیجرمی سے اپنی دیکھکر تلوار سرخ
ھوگئی مارے ندامت کے جبین یار سرخ

۲—آشکارا ھے جہان مین ھر طرف رنگ بہار
سبز تر ھے صحن گلشن؛ دامن کہسار سرخ

۳—دیکھئے کس کس کو اعزاز شہادت ھو نصیب
آج نکلا ھے بدلکر رنگ وہ عیار سرخ

۴—اسقدر کین مستیان ھم بادہ خوارون نے کہ آج
ھوگیا سب رنگ مئے سے خانہ خمار سرخ

۵—مل گیا حسرت شہیدان وفا کا خونبہا
ھوگئی ھین روتے روتے ھر دو چشم یار سرخ

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(51) 1. Seeing his sword red with the blood of innocence,

The brow of the friend was reddened with blush.

2. Manifest is on all sides in the world the beauty of the spring.

The surface of the garden is green and fresh and the hill-side blooming.

3. Let us see how many achieve the honour of martyrdom.

That mischievous beloved has come in red apparels to-day.

4. We who drink became so unruly to-day,

That the house of wine-giver became red with spilt wine.

5. The martyrs of faithfulness got their blood-price, O'Hasrat!

When both the eyes of the friend became red by weaping.

(۵۰) ۱—عشق میں ہیچ ہے پابندی برہان کی صلاح
ماننا چاہئے ہمکو دل نادان کی صلاح

۲—دل بھی راضی ہے کہ آلودۂ فریاد نہو
ہم بھی خوش ہیں کہ یہی ہے غم پنہاں کی صلاح

۳- جان افگار پہ طاری ہوئی رقت کیا کیا
آبلوں سے جو سنی خار مغیلاں کی صلاح

۴—در پئے عشق رہی خاطر دشوار پسند
نہ سنی ہم نے کسی خواہش آساں کی صلاح

۵—موسم گل میں عجب کیا ہے اگر مان گیا
شوق پیمانہ طلب سستی پیمان کی صلاح

۶—کیسے کہدوں کہ میں اب بھی نہ پیونگا حسرت
حکم ناصح تو نہیں ساقئی دوران کی صلاح

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(50) 1. The advice of following reason is useless in love.
We should only take the advice of the foolish heart.

2. Heart itself is contented to remain unpolluted by cries.
I am also happy that this is the advice of secret grief.

3. What heaviness and tearfulness surround the broken heart,
When from blisters it hears the advice of thorns.

4. The painstaking heart was always after love.
I never heard this advice for any easier desire.

5. No wonder if in the spring season, the wine loving desire
Accepts the advice of weakness of oaths of abstention.

6. How can I say, O' Hasrat, that I will not drink even now!
The advice of universal *Saqi* is not the order of the priest.

(۴۹) ۱—قبول ستم سے ہے انکار صالح

کروں کیوں نہ میں اسکا اقرار صالح

۲—رضاکارئی حق پہ رحمت خدا کی

اُسی کا ہوں میں اک طلبگار صالح

۳—بہت ہمنے دیکھے ہیں عباد فاجر

بہت ہمنے پائے ہیں فجار صالح

۴—مصائب کی برداشت رد جفا میں

اِسی کو تو کہتے ہیں ایثار صالح

۵—ولایت کا دعوی نہیں مجھکو لیکن

ہے اتنا کہ ہوں اک گنہگار صالح

۶—میں بیزار ہوں عقل ساکن سے حسرتؔ

دل مضطرب ہے مرا یار صالح

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(49) 1. Submission to tyranny I solemnly refuse.
Why should not I seriously say so.

2. God's blessings upon one who follows the truth.
Him alone I sincerely love.

3. Many have I seen renegade ascetics
And many have I found pious renegades.

4. To suffer tribulations in counteracting tyranny!
This alone is the pious offering.

5. I do not claim to be godly, but
The claim is that I am a chaste sinner.

6. I am disgusted with inactive wisdom, O' Hasrat!
The restless heart is my true friend.

(۴۸) ۱—اے غم عشق اے متاع فلاح

اهل دل کیون نهون ترے مداح

۲—همکو صبر و سکون نهین درکار

دل مضطر کي بهي یهي هے صلاح

۳—هم بهي مشتاق هین شهادت کے

اے تجهے خون اهل شوق مباح

۴—غم ترا مایه سرور قلوب

یاد هے تیري مونس ارواح

۵—اب کهان هجر یار مین حسرت

لذت اکل شام و شرب صباح

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(48) 1. O' the grief of love! O' the fountain of happiness!

Why should not those carrying a heart praise you?

2. I do not require peace and patience.

This is also the advice of an impatient heart.

3. I am also longing to be a martyr.

O' thou to whom the blood of devotees is forgiven!

4. The grief of your love is the spring of pleasures of hearts,

And your recollection is the companion of souls.

5. Where, O' Hasrat, in the absence of the friend,

Is the relish of evening dinner and morning drink.

۶—دیکھیے اب رنگ کیا لائے وہ حسن دلفریب
آئینہ پیش نظر ہے ہاتھہ میں ہے شانہ آج

۷—میں هي اے حسرت نہیں محو جمال روے یار
پڑ رهي هیں سب نگاهیں اُسپہ مشتاقانہ آج

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(۴۷) ۱—وصل کي رات خرمي کا رواج
شوق کا آج عرش پر ہے مزاج

۲—چھپ گئے سب ستارگان کمال
کہ عرب سے هوا طلوع سراج

۳—لائے هیں عاشقان باجگذار
نذر حسرت کو آنسوؤںکا خراج

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6. Let us see what character that lovely beauty takes up to-day,

For mirror is before the eyes and comb in his hands,

7. Not I alone am devoted to the beautiful face of the friend, O' Hasrat!

Every eye falls longingly on him to-day.

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(47) 1. The night of embrace and the prevalance of pleasure !

On the highest sky is the pride of fancy to-day.

2. All the stars of perfection were hidden,

For a Light emerged from Arabia.

3. The tributory lovers have brought

The offering of tears for presenting Hasrat.

(۴۶) ۱—رنگ یہ لایا ھجوم ساغر و پیمانہ آج
بھر گئي سیرابیون سے محفل رندانہ آج
۲—رشک سے مٹ مٹ گئے ھم تشنہ کامان وصال
جب ملا لبہاے ساقي سے لب پیمانہ آج
۳—ھے فروغ بزم یکتائي جو وہ شمع جمال
آگئي ھے دل مین بھي بیتابئي پروانہ آج
۴—حسرتین دل مین ھوئي جاتي ھین پامال نشاط
ھے جو وہ جان تمنا رونق کاشانہ آج
۵—غرق ھے رنگینیون مین مستیون سے چور چور
ھے سراپا بیخودي وہ نرگس مستانہ آج

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(46) 1. The abundance of cups and glasses brought about this state to-day.

The assembly of the unscrupulous is full of reverly.

2. Jealousy destroyed us again while we were thirsting for an embrace,

When the lips of *Saqi* met with the cups to-day,

3. As that lamp of beauty is the light of the surroundings of matchlessness,

The heart has taken up to-day the impatience of the insect (which loves light).

4. Longings are being trmapled in the heart by pleasure,

For that life of fancy is the light of my house to-day.

5. Buried in self-adoration and drowned in reverie !

That restless eye is unconsciousness itself to-day.

(۴۵) ۱—نامرادي کا دل زار کو شکوه هے عبث

اور کچهه اس کے سوا اُن سے تمنا هے عبث

۲—واقف رحم نهين اُس شه خوبان کي نظر

عاشقي مملکت حسن مين رسوا هے عبث

۳—حال دل اُن سے نه پوشيده رها هے نه رهے

اب تو اس راز نمودار کا اِخفا هے عبث

۴—مست غفلت هے وه ظالم جو نهين بيخود عشق

هوشياري کا تيرے دور مين دعوا هے عبث

۵—هم کو اُس شوخ سے اميد کرم هے ليکن

ياس کهتي هے که حسرت يه تمنا هے عبث

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(45) 1. In vain the miserable heart complains of despair .

It is useless to desire anything else from that quarter.

2. The eye of that king of beauties is unacquainted with mercy,

In vain is love madly wandering about in the kingdom of beauty.

3. The condition of heart is not hidden from him, nor will it remain so,

It is fruitless now to conceal this open secret.

4. That tyrant is engrossed in indifference, if he is not unconscious in love,

In any case the claim of sensibility in your age is meaningless.

5. I expect kindness from that impudent beloved, but

Despair cries, "this desire, O Hasrat, is vain."

(۴۴) ۱—مجھکو اُس جان جہان سے کیا نسبت
خار کو ضمیران سے کیا نسبت

۲—پایہ عرش ہے بلند مگر
آپکے آستان سے کیا نسبت

۳—خاک یثرب کي سرفرازي کو
پستي آسمان سے کیا نسبت

۴—ذرۂ خاک راہ یار ہون مین
مجھکو شوق جنان سے کیا نسبت

۵—لاأبالي مزاج حسرت کو
فکر سود و زیان سے کیا نسبت

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(44) 1. What relation have I with that soul of souls ?
Thorn cannot equal the petals.

2. High is the stand of the throne of Almighty,
But higher still is your step-stone.

3. The high position of the dust of *Yesrab* (Madina)
Will be lowered if we liken it to the lowly sky.

4. A particle of dust of friend's path am I.
What have I to do with the desire of paradise ?

5. The careless disposition of Hasrat
Has nothing to do with the ideas of loss or gain.

(۴۳) ۱—آج سنکر میرے نالون کو زراہ اِلتفات
زیر لب اُسنے بهي کهینچي ایک آہ التفات

۲—کم نگاهي عشق سے هے فرض کیش دلبري
حسن سے کیونکر هو پهر سرزد گناہ التفات

۳—دوستي اُس فتنه دوران کي هے یا دشمني
جان برباد کرم هے دل تباہ التفات

۴—هین دل عشاق جب آگاہ رسم حسن و عشق
بیرخي هے اونکي ناحق عذر خواہ التفات

۵—شوق کا حسن عقیدت دیکهنا اکثر هوا
تیري بے پروائیون پر اشتباہ التفات

۶—هے مجهے کافي تبسم اس نگاہ ناز کا
هو رقیبون کو مبارک قاہ قاہ التفات

۷—هے دل دیوانه حسرت هلاک آرزو
اس طرف بهي اے ستمگر اک نگاہ التفات

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(43) 1. Hearing my cries to-day, he also, by way of kindness,
Uttered a sigh of sympathy between his lips.

2. Indifference to love as a principle is the etiquette of loveliness,
How then can beauty be guilty of attention.

3. Is it friendship of that universal mischief-maker or enmity?
His kindness and attention have brought about the destruction of life and the ruin of heart.

4. The hearts of lovers are aware of the etiquettes of beauty and love.
Hence, his indifference is uselessly apologetic for being inattentive.

5. Look at the optimism of fancy, for often,
Your inattentiveness was taken for attention.

6. Enough for me is the smile of that bewitching eye.
Let the rivals enjoy the mirth of attention.

7. The mad heart of Hasrat is being killed by longing.
This side also, O'tyrant, a look of attention!

(۴۲) ۱—جو ناز حسن سے کي تھي کبھي غرور کي بات
سو آج تک ھے مجھے یاد وہ حضور کي بات

۲—بدیر جا کے ھوا ختم سلسلہ اس کا
چلي جو اھل خرابات مین سرور کي بات

۳—نہ پوچھئے کہ ھوئي حسن کي عجب حالت
سني جو پہلے پہل عشق ناصبور کي بات

۴—ملے بھي وہ تو غرور جمال نے نہ سني
زبان دل سے تمناے بے شعور کي بات

۵—وہ بے سبب ھین خفا مجھسے کیا کہون حسرت
مجھے تو یاد نہین ھے کوئي قصور کي بات

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(42) 1. You boasted once in the pride of beauty,

And I still remember what you said at the time.

2. After a long time ended its continuity,

When the talk of pleasures of intoxication was once taken up by drinkers.

3. Ask not in what a wonderful way beauty was affected,

When it heard for the first time the talk of impatient love.

4. Even when he met the pride of beauty did not permit him to hear

The word of ignorant longing from the tongue of heart.

5. For no reason he is angry with me; what should I say, O' Hasrat!

I for my part do not recollect any fault of mine.

(۴۱) ۱—جانفزا تھي کسقدر يارب هواے کوے دوست
بس گئي جس سے مشام آرزو مين بوے دوست

۲—بيخودي مين کچھه نهين اب اِمتياز وصل و هجر
رات دن پيش نظر هے جلوۂ نيکوے دوست

۳—هوچکي اب هم گرفتاران فرقت کو نصيب
آه وه خوشبو که تھي پروردۂ گيسوے دوست

۴—بنگئي محفل کي محفل اک طلسم بيخودي
چل گيا آخر فسون نرگس جادوے دوست

۵—شعر حسرت همنے يه مانا که نازک هے بہت
اس سے بھي کچھه بڑه کے نازک هے مگر خوشبوے دوست

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(41) 1. How refreshing was the air of the love of the friend!

The nose of longing was thereby filled with the smell of the friend.

2. Discrimination in meeting and separation is best in unconsciousness now.

Day and night the beautiful face of the friend is ever before me.

3. We captives of the grief of separation can never get now

That dear smell nourished in the tresses of the friend.

4. The whole of the audience was changed into unconsciousness.

The magic of the enchanting eyes of the friend had its effect at last.

5 Delicate, I admit, is the verse of *Hasrat*,

But the smell of the friend is still more delicate.

(۴۰) ۱—جان کو صبر ہے نہ دلکو تاب
تو نہیں ہے تو زندگي ہے خراب

۲—دانش ہرزہ کوش ہے ناکام
عشق درکار ہے ورائے حجاب

۳—ہجر ساقي مين گریہ سحري
خوب ہوگا بجاے شغل شراب

۴ مرستیین آرزوے یار مین ہم
ہے یہي عاشقي کا لب لباب

۵—میکدے مین ہے اک بپا حسرت
محشر نائے و نوش و چنگ و رباب

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(40) 1. Patience is not in the mind nor peace in the heart
When you are away the life is wasted away.

2. Vainly toiling wisdom is powerless here.
It is love that is wanted on the other side of the curtain.

3. In the absence of *Saqi* the weeping of morning
Is a good substitute for the engagement of drink.

4. Let me die longing for the friend,
For this is really the essense of love.

5. In the wine-house there is, O'Hasrat!
A great noise of music and revelry.

(۳۹) ۱- وصل میں بھی تو وھی ھے دلکی شان اضطراب
عیش حاصل ھورھا ھے رائیگان اضطراب

۲—شوق بیحد کے اِرادوں سے ھے واقف ناز حسن
شرم خوباں سب سمجھتی ھے زبان اضطراب

۳-رحم سے بیگانہ ھے تمکین بے پرواے دوست
کرچکے ھیں بارھا ھم اِمتحان اِضطراب

۴—حوصلے اب تک وھی ھیں خاطر بیتاب کے
ناتوانی میں بھی ھے باقی توان اِضطراب

۵—اب ملیگا جلد حسرتؔ ساحل بحر فنا
کشتیِ غم میں لگا ھے بادبان اِضطراب

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(39) 1. The magnitude of the impatience of heart is the same even on meeting.

Present enjoyment is being wasted in this impatience.

2. The manner of beauty is aware of intentions.

The blush of beauties fully understands the language of impatience.

3. The unmindful dignity of the friend is a stranger to mercy.

Many times have I put my impatience to the test.

4. Ambitions of unsatieted heart are still the same.

The strength of impatience is the same even in weakness.

5. Soon will I get now, O'Hasrat, the coast of the ocean of mortality.

For to the boat of grief is attached the sail of impatience.

(۳۸) ۱—صحبت اهل عشق شغل شراب
تها یہي مقتضائے عہد شباب

۲—کس قدر سبز و تر هے کشت خیال
گریہ انتظار سے شاداب

۳—غیر پر دیکھکر کرم تیرا
هوگئي جان آرزو بیتاب

۴—عشق سے هے کہان روا اے حسن
اس قدر اهتمام شرم و حجاب

۵—جان بهي دي پیام شوق کے ساتهه
همنے کهینچا نہ انتظار جواب

۶—مذهب عشق هے پرستش حسن
هم نہین جانتے عذاب و ثواب

۷—هے میرے شوق بیکران کا شمار
نہ تري شرم ناروا کا حساب

۸—لطف جانان هے جور کي تمہید
دیکهہ حسرت نہ کہا فریب سراب

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(38) 1. The company of lovers and the engagement of drinking!
This was the proper thing for the age of youth.

2. How green and fresh is the field of ideas,
Saturated by tears of waiting!

3. Seeing your kindness for some other
My longing soul was stirred.

4. All these deliberable efforts of blush and shyness
Are improper before love, O'beauty!

5. I gave my life also along with my love message.
I did not long wait for a reply.

6. To adore beauty is religion of love,
I do not know the evil and the good.

7. Neither my deep longing is fathomable,
Nor your uncalled for shyness can be estimated.

8. Kindness of beloved is a prelude to tyranny.
Beware, O'Hasrat! Do not be deceived by a mirage.

(۳۷) ۱—اک خاش ہوتي ہے محسوس رگ جان کے قريب
آن پہنچے ہيں مگر منزل جانان کے قريب

۲—حشر ميں اپنے گناہوں سے مجھے خوف ہو کيا
اُنکي رحمت بھي تو ہے منزل عصيان کے قريب

۳—لپٹے اس ڈھب سے کہ پھر ہو نہ جدا خاک مري
کہيں پہنچے بھي تو اُس گوشہ دامان کے قريب

۴—لکھنؤ آنے کا باعث يہ کھلا آخرکار
کھينچ لايا ہے دل اک شاہد پنہان کے قريب

۵—وہ جو ہيں پاس تو مجلس بھي ہے اک باغ ہميں
کامراني بھي نمودار ہے حرمان کے قريب

۶—روز ہوجاتي ہے رويا ميں زيارت حسرت
آستان شہ رزاق ہے زندان کے قريب

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(37) 1. A kind of sensation is felt near the vein of life.
Perhaps I have approached the place of the beloved.

2. Why should I be afraid of my sins on the day of judgement?
For near the abode of sins is also His mercy.

3. My ashes will hold it fast and become inseparable.
Let them just as much as approach the corner of his coat-trail.

4. The reason of arriving at Luknow was revealed at last.
The heart has dragged me up to a hidden beloved.

5. When he is near even the prison is a garden to me*
Happiness is also visible near the despair.

*Reference to garden of Maulana Anwar, the gamstry of great Ul omas and ascetics of Farangi Mahal Lucknow.

6. Every night I see him in dream, O'Hasrat!
The door of the tomb of shah Razzaq is near the prison.

(۳٦) ۱— نظر پھر نکی اُس پہ دل جسکا چھینا
محبت کا یہ بھی ہے کوئی قرینہ

۲— وہ کیا قدر جانیں دل عاشقاں کی
نہ عالم نہ فاضل نہ دانا نہ بینا

۳— بہادیں وہاں خون اپنا جہاں ہم
ترے حسن کا گرتے دیکھیں پسینا

۴— بہار آئی سب شادماں ہیں ـ مگر ہم
یہ دن کیسے کاٹینگے بے جام و مینا

۵— جدا جب کہ ہیں تجھسے اے راحت جاں
ہمارا برابر ہے جینا نہ جینا

۶ — مٹے عیب سب عشقبازی میں حسرت
نہ بغض و حسد ہے نہ غصہ نہ کینا

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(36) 1. You did not afterwards look at him whose heart you snatched away.
Is this any etiquette of love?

2. How can he know the worth of a lover's heart ?
He is neither learned, nor scholarly, nor even wise or far-sighted.

3. I will spill my blood whereever I see
any sweat falling from your beauty's brow.

4. The spring season has set in and every one is merry.
But how shall I pass these days without the cup and the wine!

5. Away from you when I am, O'happiness of my heart!
It is equal to me to live or not to live.

6. All moral defects vanished in love, O'Hasrat!
There is neither jealousy, nor envy, nor even anger or vindictiveness.

(۳۵) ۱—شکوہ سنجی کے عوض میں نے بھی یہ خوب کیا

کیا کیا—شکر جفا سے اُنہیں محجوب کیا

۲—جان پرغم نے بھی الزام لگایا نہ اُنہیں

یاس کو خوبئی تقدیر سے منسوب کیا

۳—مشترک دونوں میں اک بات خدا نے رکھی

طالب شوق مجھے آپ کو مطلوب کیا

۴—مال کیا شے ہے جسے آپ سے رکھینگے دریغ

جبکہ ہم نے دل و دین کو بھی نہ محبوب کیا

۵—سخت محروم ادب ہے دل حسرت نے اگر

بیوفائی سے ترے جور کو منسوب کیا

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(35) 1. Instead of complaining I have done it wisely.

And what is it? I made him blush by thanking him for his tyranny.

2. Even the miserable life did not blame him.

The despair was attributed to the fates.

3. God made one thing common between the two.

I desired fancy and you were desired by it.

4. Wealth is nothing that I should hesitate to give away for you,

When I did not hold back even my heart and my faith.

5. Mannerless, indeed, is the heart of Hasrat

If it attributes your tyranny to faithlessness.

(۳۴) ۱ دیکھنا بھي تو اُنہين دور سے دیکھا کرنا
شیوۂ عشق نہین حسن کو رسوا کرنا

۲—اک نظر بھي تیري کافي تھي پئے راحت جان
کچھہ بھي دشوار نہ تھا مجھکو شکیبا کرنا

۳—شام ھو یاکہ سحر یاد اُنہین کي رکھني
دن ھو یا رات ھمین ذکر اُنہین کا کرنا

۴—صوم زاھد کو مبارک رھے عابد کو صلواۃ
عاصیون کو تیري رحمت پہ بھروسا کرنا

۵—عاشقو حسن جفاکار کا شکوہ ھے گناہ
تم خبردار خبردار نہ ایسا کرنا

۶—کچھہ سمجھہ مین نہین آتا کہ یہ کیا ھے حسرت
انسے ملکر بھي نہ اظہار تمنا کرنا

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(34) 1. Even if you see him watch from a distance.

It is not the way of love to scandalize beauty.

2. A single look of yours was enough for the contentment of soul.

It was not at all difficult to give peace to me.

3. To keep him in recollection, be it morning or evening

And to talk of him always, be it day or night (is really my all-engrossing business).

4. Let the ascetic be happy in fast and the devotee in prayer;

But for the sinners it is enough to trust in your mercy.

5. It is a sin O'lovers! to complain of the torturing beauty.

You should never, never, do it.

6. What is this O'Hasrat! I cannot understand it:

Not to mention the desire of fancy even on meeting him.

۶—نور عرفان کي عبث هے دل زاهد ميں تلاش
اور يان خاک نهين خواهش جنت کے سوا

۷ اسکي بات اور هے پائين جو هم اُسهين بهي مزا
آپنے تو نه ديا کچهه بهي اذيت کے سوا

۸—اهل ظاهر فکرين کوچه باطن کي تلاش
کچهه نه پائينگے وهان رنج و مصيبت کے سوا

۹—علم و حکمت کا جنهين شوق هو آئين نه ادهر
کچهه نهين فلسفه عشق مين حيرت کے سوا

۱۰—سب سے منه موڑ کے راضي هين تيري ياد سے هم
اسهين اک شان فراغت بهي هے راحت کے سوا

۱۱—عقل حيران هے اے جان جهان راز تيرا
کون سمجهے دل ديوانه حسرت کے سوا

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6. It is vain to search the light of God's knowledge in the heart of the ascetic.

   As nothing is there except a fancy for paradise.

7. It is different if we enjoy even that.

   On your part you did not give us anything except pain.

8. Let not worldly men seek after the path of secret.

   They will get nothing here except trouble and grief.

9. Those who are fond of erudition and philosophy should not come this side.

   In the philosophy of love there is nothing except wonder.

10. Turning away my face from all else I am contented with your recollection.

    There is an appearance of bounty also in this, besides luxury.

11. Wisdom is surprised, O'Beloved of the World!

    Who can understand your secrets except Hasrat?

(۳۲) ۱—کچھ بھي حاصل نہ ھوا زھد سے نخوت کے سوا

شغل بیکار ھین سب اُنکي محبت کے سوا

۲—دے سکا کوئي نہ دھري کے وساوس کا جواب

تیرے وارفتہ دیوانہ طبیعت کے سوا

۳—کون رکھیگا تیرے غم سے دل و جان کو عزیز

کچھ نہین اور جب اس رنج مین راحت کے سوا

۴—قول زاھد کو غلط ھم نہین کہتے ھین — مگر

اور کچھ ھو بھي شریعت مین طریقت کے سوا

۵—حشر مین تاب جہنم سے مفر اور کہان

اھل عصیان کو تیرے سایہ رحمت کے سوا

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(33) 1. Nothing was gained by asceticism except pride.

The fact is that except His love, all other engagements are useless.

2. No one could satisfy the doubts of the Materialist

Except the mad man who was your devotee.

3. Who will value his heart and soul before the grief of your love,

When in that pain there is nothing but pleasure ?

4. I do not disbelieve the ascetic, but

Is there anything else in religion except the path of love.

5. On the day of judgement, there is no escape from the heat of hell.

For the sinners, except under the shade of your mercy.

(۳۲) ۱—بام پر آنے لگے وہ سامنا ہونے لگا
اب تو اظہار محبت برملا ہونے لگا

۲—اب غریبوں پر بھي ساقي کي نظر پڑنے لگي
بادۂ پس خوردہ ھمکو بھي عطا ہونے لگا

۳ میري رسوائي سے شکوہ ہے یہ اُنکے حسن کو
اب جسے دیکھو وہ میرا مبتلا ہونے لگا

۴—کچھ نپوچھو حال کیا تھا خاطر بیتاب کا
اُن سے جب مجبور ہوکر میں جدا ہونے لگا

۵—شوق کي بیتابیاں حد سے گذرجانے لگیں
وصل کي شب وا جو وہ بند قبا ہونے لگا

۶—غیر سے ملکر اُنھیں ناحق ہوا میرا خیال
مجھسے کیا مطلب بھلا میں کیوں خفا ہونے لگا

۷—کیا ہوا حسرت وہ تیرا ادعائے ضبط غم
دو ھي دن میں رنج فرقت کا گلا ہونے لگا

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(32) 1. He began to come to his roof and face me.
Love began to be expressed openly now.

2. Saqi (possibly) is careful of the poor people also,
For we too get cups now, though tasted by others.

3. His beauty has this complaint against my public humiliation:
"Every man in the street began to love me now."

4. Ask not how the restless heart was
When I was parting from him in despair.

5. The impatience of fancy is exceeding all bounds now,
When on the night of embrace the straps of his cloak are being opened.

6. It was useless that he thought of me on meeting another.
What have I to do with it, why should I be displeased?

7. What happened, O'Hasrat, to your professions of ability to suppress your grief?
Within a couple of days you began to complain of the grief of separation.

۶— روشن هے نور صبر و سکون سے سواد شام
تابان هے حسن عشق درخشان اولیا

۷— زنجیر و طوق ظلم کا عابد کو غم نهین
همرنگ بزم عیش هے زندان اولیا

۸ - صبر و صلواة عشق سے هین سبکے دل قوي
ثابت قدم هین سارے مریدان اولیا

۹— هرسو عیان هے صبغت الله کي بهار
رونق په هے خزان مین بهي بستان اولیا

۱۰— جانین هوئي هین چنکي ره شوق مین نثار
حاشا جو هون فنا وه محبان اولیا

۱۱— حسرت حسین ابن علي کا هون مین غلام
حاصل هے مجهکو فضل نمایان اولیا

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6. The Gloom of Syria is brightened by the light of perseverence and peace.

   The morning of the bright love of the godly is glamouring.

7. Abid (son of Husain) does not fear the fetters and chains of tyranny.

   Prison for the godly is an abode of luxury.

8. From devotion and perseverence of love every heart is strengthened.

   Each flower of the world of the godly stands firm.

9. The light of God shines on all sides,

   Hence the garden of the godly is prosperous even in the autumn.

(When many of his followers were killed.)

10. Their lives have been sacrificed in the path of love.

    Never, indeed, will these friends of the godly perish.

11. I am a slave of Husain, son of Ali, O'Hasrat!
    I, therefore, possess the prominent greatness of the godly.

NOTE.—The whole of this poem refers to the events of Kerbala, the place of Husain's martyrdom.

(۳۱) ۱– ایمان و اتقا هي نهين شان اوليا

بے حزن و خوف غير بهي هے جان اوليا

۲–اسلام بيمثال هے اسلام عاشقان

ايمان بے نظير هے ايمان اوليا

۳– اسلام عاشقان کي اگر هے طلب تجهے

اے دل بگير دامن سلطان اوليا

۴ آئي هوئي رضائے الهي کي هے برات

سب کربلا مين جمع هين مهمان اوليا

۵–گلگون لباس خون شهادت پهن کے آج

دولها بنيگا وه شه خوبان اوليا

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(31) 1. Faith and piety are not the only attributes of the godly,

The life of the godly is also free from the fear and apprehension of others. *

2, Islam of lovers is a matchless Islam:

Faith of the godly is an unparalleled faith.

3. If you are seeking after Islam of lovers.

"O heart! take the lead of the king of the godly" (Husain)

4. The bridal party of the blessing of God is arrived.

The guests of the godly are assembled at Kerbala.

5. Putting on the flowery apparel of the blood of martyrs.

That king of beauties will don himself as bridegroom.

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* الا ان اوليا الله لاخوف عليهم ولاهم يحزنون– الذين آمنو و کانو يتقون، لهم البشرى... ذالک هو الفوز العظيم –

(۳۰) ۱—بجا ہے عاشقي مین ہم کو دعوا سرفرازي کا
که نکلا ہے ہمین سے نام تیري دلنوازي کا

۲—رہیگا حشر تک افسانه باقي عشق بازون مین
ہماري جانفشاني کا تمہاري بے نیازي کا

۳—ملامتہائے ظاہر سے مین بیغم ہون که باطن مین
ملا ہے سلسلا حسن حقیقي سے مجازي کا

۴—مٹاکر مجھه کو تکلیفین مٹادین سب محبت کي
ادا اُس بیوفا نے کردیا حق چاره سازي کا

۵— نظربازي کي حسرت خو بري ہے ورنه لوگونمین
بہت شہرا سنا تھا ہم نے تیري پاکبازي کا

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(30) 1. Justified are we in love to boast of being higher than others.

As it is through us that you got the title of the graceful.

2. My devoted sacrifices and your indifference

Will be talked about among the lovers till the day of Judgement.

3. To the worldly admonitions I am indifferent, for inherently

The earthly beauty is linked up with the heavenly.

4. In destroying me he destroyed all the tortures of love,

That faithless beloved really fulfilled the trust of the physician.

5. The habit of gazing at beauties is bad, O' Hasrat! for otherwise,

People talk a lot about your religiousity.

(۲۹) ۱ــدل مایوس کو گرویدۂ گفتار کرلینا
وہ اُنکا پردۂ اِنکار میں اقرار کرلینا

۲ ـ سکون یاس بھي ممکن نہیں اب ہم غریبونکو
قیامت ہے کسي کا وعدۂ دیدار کرلینا

۳ــستم سے وہ نہ باز آئے تو ھمپر بھي ھوا لازم
دل مجبور کو خو کردۂ آزار کر لینا

۴ـ حصول رحمت حق کیلئے کافي ہے محشر میں
گل عصیاں کو زیب طرۂ دستار کر لینا

۵ -یہ کیا ایذا پسندي ہے کہ حسرت عشق جاناں میں
تجھے ہر عقدۂ آساں کو بھي دشوار کر لینا

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(29) 1. Captivating a despairing heart by mysterious talk!

Wonderful is his acceptance under the guise of rejection

2. Even the peace of despair is not possible for we poor people.

How torturing is some one's promise of showing his face.

3. When he does not cease oppressing, it becomes necessary for me also

To make the helpless heart pain-loving by nature.

4. To obtain God's mercy on the day of Judgement it is enough

To adorn the turban with the flower of sins.

5. What is this pain-loving, O' Hasrat! that in the love

You make even easy problems difficult?

(۸۲) ۱— لطف تونے جو کیا بھي تو عجب کام کیا
دل دیوانه کو سر گشته اوهام کیا

۲— بهر گئي نور سے تاریک شب منتظراں
جلوه اُس روئے نکو نے جو سر بام کیا

۳ هوس و عشق میں کچھه فرق نرکها تونے
غمزۂ خاص کو بدنام کیا عام کیا

۴— بڑه گئي آج امیري سے فقیري اپني
که شه حق نے مجھے داخل خدام کیا

۵— کچھه محبت بھي عجب شے هے که حسرت سا غیور
اور اُسے آپ نے خو کردۂ دشنام کیا

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(28) 1. Even in doing kindness you did something unique.
You entangled the perplexed heart into further ambiguities.

2. The dark night of those waiting for him was filled with light.
When his beautiful face showed its splendour from the height of roof.

3. Difference between passion and love was eliminated by you.
For you abused your special attraction by making it general.

4. My poverty became better than richness to-day,
For the king of truth accepted me in his service.

5. A self-respecting man of the type of Hasrat, and he now tolerates abuse.
Something unique, indeed, is love.

(۲۷) ۱—یاس کا دل پہ کچھہ اثر نہ ہوا
قصہ شوق مختصر نہ ہوا

۲—حسن کو عشق سے مفر نہ ہوا
لاکھہ چاہا کہ ہو مگر نہ ہوا

۳—اشک پیہم سے شوق بیحد کا
گوشہ آستین بھي تر نہ ہوا

۴—مر مٹے ہم کہ دیں وہ داد وفا
اور جو اِس کا بھی کچھہ اثر نہ ہوا

۵ - صرف عصیاں ہوا وہ لحظہ عمر
جو تري یاد میں بسر نہ ہوا

۶ - کچھہ عجب چیز ہے وہ حسن عفیف
جو کبھي فتنہ نظر نہ ہوا

۷—رہ گئي شرم بے کسي حسرت
مجھہ پہ احسان اہل زر نہ ہوا

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(27) 1. Despair did not have any effect upon the heart :
And the story of love's longing was not made brief.

2. Beauty could not exist without love,
Every effort was made to effect it, but in vain.

3. With the continuity of tears
Not a corner of the sleeve of limitless longing was made wet,

4 I gave my life in order that he might appreciate my faithfulness.
But what if even this goes in vain?

5. Spent in sins was that moment of life,
Which was not busy in your recollection.

6. Something wonderful was that chaste beauty,
Which never became the target of observation.

7. The dignity of helplessness was retained , O' Hasrat!
For the rich did not oblige me.

(۲۶) ۱—جو راہ غم میں ترا پائمال ہو نہ سکا
وہ باریاب مقام کمال ہو نہ سکا

۲ وہ جب ملے تو مجھے شادمان غم پایا
مرے ملال سے اُنکو ملال ہو نہ سکا

۳—قبول سب نے وہي کی سني جو آپ سے بات
کسي کو حوصلۂ قیل و قال ہو نہ سکا

۴—وہ اِبتدائے محبت وہ اِنتہا کے مزے
کہ جس میں پڑ کے خیال مآل ہو نہ سکا

۵—حضور یار گئے بھي تو کیا ہوا حسرت
سلام کر نہ سکے ہم سوال ہو نہ سکا

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(26) 1. One who was not trodden upon by you in the painful path of love,

Could not attain the position of perfection.

2. Whenever he met me he found me contented in my grief.

My sorrow could never make him sad.

3. Every one believed whatever he heard from you.

No one had the courage to question or hesitate.

4. That beginning of love and that height of enjoyment!

Falling in which no one could think of the end.

5. What, O'Hasrat! even if I went before the friend?

Respects could not be paid and request could no tbe made.

(۲۵) ۱—هر لحظه هے تصور اے رشک حور تیرا
آنکھون مین نور تیرا دل مین سرور تیرا

۲—فریاد غم نهین هے میری دعائے مضطر
اب نام بھی نه لون کیا مین ناصبور تیرا

۳—دنیائے عاشقی مین هر دم رهے مبارک
مجھکو خشوع میرا ـ تجھکو غرور تیرا

۴—رکھه لے میری بھی یارب شرم گناهگاری
هے پرده پوش عصیان رحم اے غفور تیرا

۵—کرکے وهی رهیگا جو دلمین ٹهان لی هے
روشن هے همپه حسرت عزم أمور تیرا

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(25) 1. Every moment is engaged in your recollection, O'the pride of houries!

Your light is in the eyes and your fancy in the heart.

2. My restless prayer is not a cry of pain.

Am I, the impatient, prevented even from uttering your name.

The restless cry is Allah Allah.

3. Be it a continued blessing in the world of love;

My devotion for me and your pride for you!

4. Save, O'God! the face of my faults too!

Your mercy, O'Forgiver! is the cover of sins.

5. You will not rest until you have done what you have resolved upon,

The justice of your determination, O'Hasrat! is plain to us.

(۲۴) ۱- شوق پوشیدہ کا اظہار نہ ہونے پایا
داغ دل کوئی نمودار نہ ہونے پایا

۲—دل کچھہ اس ڈھب سے لیئے اُسنے کہ برسوں کوئی
حال سے اپنے خبردار نہ ہونے پایا

۳—غلبہ حق کا زمانے میں ہے اک شور بپا
اس پر افسوس جو بیدار نہ ہونے پایا

۴—شادماں تھا جو تیرے رنج طرب کار سے دل
غم دنیا سے گرانبار نہ ہونے پایا

۵—وصل میں بھی رہی بیگانگی شرم وحجاب
راستہ شوق کا ہموار نہ ہونے پایا

۶—اس سلیقے سے کیا ذبح کہ دامن اُنکا
خون عشاق سے گلنار نہ ہونے پایا

۷—ہم بھی سمجھینگے ہوس عشق بتانکو حسرت
حل جو یہہ عقدۂ دشوار نہ ہونے پایا

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(24) 1. The hidden longing was not allowed to express itself.
No wound-spot of the heart was allowed to reveal itself.

2. In such a manner he took away the hearts that for years
No one could be aware of what happened to him.

3. There is a stir in the world on the victory of the right.
Woe to him who does not even now awake!

4. Contented was the heart with the pleasure-creating pain of love.
It was, therefore, unencumbered with the grief of the world.

5. In meeting also remained the unfamiliarity of caution and shyness,
The path of fancy was not allowed to become smooth.

6. He performed the sacrifice with such an elegance
That his coat-trail was not drenched with the blood of lovers.

7. I will also consider the love of idols a lust, O'Hasrat!
If this difficult problem is left unsolved.

(۲۳) ۱—شک اُنہیں مجھپہ کاردانی کا
کچھہ ٹھکانا ھے بدگمانی کا

۲—اک مرقع ھے حسن شوخ تیرا
کشمکش ھائے نوجوانی کا

۳—تم جو کرتے تو ھمکو تھا کافی
اک اشارہ بھی مہربانی کا

۴—کھل گیا ھے تیرے جمال سے رنگ
تیرے ملبوس ارغوانی کا

۵—مرمٹے تجھپہ ھوگیا حاصل
مدعا اپنی زندگانی کا

۶—ناوک یار سے ھے دل میں بپا
ایک ھنگامہ شادمانی کا

۷—سچ تو یہہ ھے کہ شعر حسرت بھی
ایک گنجینہ ھے معانی کا

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(23) 1. On me his suspicion of being clever and wise !
To what extent can suspicion go!

2. Your bright beauty is a reflection
Of the complexities of youth.

3. Enough it were if you had shown
The slightest indication of kindness.

4. With your beauty is brightened the colour
Of your scarlet apparel.

5. I died for you and I attained
The end of my life.

6. The presence of the arrow of the friend has aroused
A huge stir of happiness.

7. Truly the verse of Hasrat
Is a treasure of meaning.

(۲۲) ۱—لائق حزب اوليا نہ ہوا

وہ جو بيخوف ماسوا نہ ہوا

۲—اُس جفا کار سے خدا کي پناہ

جو تيرا بندۂ وفا نہ ہوا

۳—خود بخود بوے يار پھيل گئي

کوئي منت کش صبا نہ ہوا

۴—رہ گئي تيرے فقر عشق کي شرم

ميں جو محتاج اغنيا نہ ہوا

۵—سر تيرا بار دوش ہے حسرت

راہ حق ميں اگر فدا نہ ہوا

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(22) 1. None did become worthy of the fold of the godly

If he was not fearless of all except God.

2. God save from that tyrant !

Who did not become your devotee.

3. The smell of the friend spread of itself.

No one was obliged to the morning breeze.

4. The face of the poverty in your love was saved.

When I did not hang on the rich.

5. Your head is merely a burden on your shoulders, O'Hasrat !

If it is not to be sacrificed to the path of the right.

(۲۱) ۱—پیرو عشق رہنما نہ ہوا
زاہد خشک با خدا نہ ہوا

۲—کون لاتا تیرے عتاب کي تاب
خیر گذري کہ سامنا نہ ہوا

۳—تم جفاکار تھے کرم نہ کیا
میں وفادار تھا خفا نہ ہوا

۴—اُس پر آسائش بقا ہے حرام
جو تیري راہ میں فنا نہ ہوا

۵—لطف ساقي تھا بیدریغ مگر
مجھہ بلا نوش کا بھلا نہ ہوا

۶—چھڑ گئي جب جمال یار کي بات
ختم تادیر سلسلہ نہ ہوا

۷—عشق حسرت کے سب ہوئے قائل
ایک وہ دشمن وفا نہ ہوا

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(21) 1. He did not obey the love which guides.
The ascetic did not become godly.

2. Who could bear the brunt of your anger.
Happily there was no occassion for coming face to face.

3. Tyrant you were, you did not become kind.
Faithful was, I I did not become angry.

4. Forbidden to him is the contentment of eternity;
He, who did not die in your path.

5. The kindness of *Sqi* was ungrudging, but
A glutton like me could not be satisfied.

6. When the talk of beauty of the friend was commenced,
For long the continuation of it was not broken.

7. Every one appreciated the love of Hasrat,
Except *he*, the enemy of faithfulness.

(۲۰) ۱۔ تجھہ کو پاس وفا ذرا نہوا
ہم سے پہر بھی تیرا گلا نہوا

۲۔ ایسے بگڑے کہ پہر جفا بھی نہ کی
دشمنی کا بھی حق ادا نہوا

۳۔ کٹ گئی احتیاط عشق میں عمر
ہم سے اظہار مدعا نہ ہوا

۴۔ تیرے اُس التفات کا ہوں غلام
جو ہوا بھی تو برملا نہوا

۵۔ مل گئی مجھکو صبر عشق کی داد
وہ جو شرمندۂ جفا نہ ہوا

۶۔ قانع رنج عشق تھا حسرتؔ
عیش دنیا سے آشنا نہ ہوا

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(20) 1. My faithfulness did not carry the least weight with you;
And even then I did not complain of you.

2. So angry was he that he did not oppress me afterwards.
He did not do full justice even to enmity!

3. In the cautiousness of love the life was spent away:
I could not even mention my desire.

4. Enslaved am I by this kindness of yours,
Which even if done was not done openly.

5. I got the appreciation of the patience of love,
When he did not repent of oppressing me.

6. Contented as he was with the grief of love,
Hasrat did not make acquaintance with the enjoyment of the world.

۶—درمیان هجوم حسرت و یاس
مین بھي اک گوشہ مزار مین تھا

۷—هم بھي آخر هلاک شوق هوئے
یہي دستور اُس دیار مین تھا

۸—اب نہ گل هے نہ عندلیب نہ شور
وہ جو هنگامہ بہار مین تھا

۹—لوث عصیان سے پاک تھا وہ خیال
گرچہ قلب گناہ گار مین تھا

۱۰—سرمہ طور مین کہان وہ اثر
دشت یثرب کے جو غبار مین تھا

۱۱—آج تک بیقرار هے حسرت
کیا وہ افسون نگاہ یار مین تھا

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6. In the midst of over-crowding repentance and despair,
   In a corner of the tomb was I.

7. I too was sacrificed to my fancy at last!
   As this was the custom in the world of love.

8. The flower, the nightingale and the noise are no more.
   All this was for the time of the spring.

9. Unpolluted with any tinge of sin was his recollection.
   Although it was in the heart of a sinner.

10. In the antimony of Mount Senai there is not the effect,
    Which is found in the dust of the desert of Yesrab.
    (Medina, the City of the Holy Prophet.)

11. Restless is Hasrat even now.
    What magic was there in the eye of the friend!

(۱۹) ۱- ناوک ناز چشم یار میں تہا

زخم جسکا دل فگار میں تہا

۲--فرد ابتدائے روزگار میں تہا

دخل جسکو مزاج یار میں تہا

۳--مجہپر اب طعن اضطراب ہے کیوں

دل اُنہیں کے تو اختیار میں تہا

۴--دلربائي کا اک نیا عالم

اُس نگاہ کرشمہ بار میں تہا

۵--نذر جان بهي نه تهي قبول وهان

دل بیچارہ کس شمار میں تہا

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(19) 1. The arrow of pride was in the friend's eyes;

And the wound of that arrow in the injured heart!

2. The man who was in confidence with the friend's disposition,

Was unparalelled among his contemporaries of the world.

3. Why this blame of restlessness on me now?

My heart was really in his own power.

4. A new world of attraction

Was in those grace-showering eyes.

5. Even the offering of life was not acceptable there.

How was the poor heart to be counted?

(۱۷) ۱—تر گریہ حسرت سے ہے دامان تمنا
مجھ سا بھی نہ ہو کوئی پشیمان تمنا

۲—ناکامئی پیہم سے جو ٹوٹا دل عاشق
سب چھوٹ گئے قیدئی زندان تمنا

۳—پھر تازہ ہوا جوش جنون فصل گل آئی
پھر شوق ہوا سلسلہ جنبان تمنا

۴—گلگوں نہوئیں اشک ندامت سے وہ آنکھیں
بیصرفہ ہوا خون شہیدان تمنا

۵—امید ہی امید میں رہجائے نہ حسرت
یوں ہی نہ گذرجائے یہ دوران تمنا

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(۱۸) ۱—اس حد سے بڑھے کب ہے یہ امکان تمنا
دیدار رخ یار ہے پایان تمنا

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(17) 1. By tears of despair is drenched the coat-trail of desire*.
Be not any one else ashamed of desire like me!

* Drenching of coat-trail is a metaphor for feeling ashamed of having committed a sin—Translator

2. The lover's heart broke owing to incessant despairs,
All the prisoners of desire were thereby released.

3. The passion of madness increased with the advent of spring season.
Fancy again knocked the doors of desire.

4. His eyes were not wet with the tears of penitence,
The blood of martyrs of desire was in vain!

5. Hasrat may not remain hoping against hopes;
The time of desire may not pass away like this!

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(18) 1. How is it possible for desire to exceed this limit?
The sight of the Friend's face is the end of desire.

(۱۶) ۱—اب دل هے نه وه عیش فراوان تمنا
سب لوٹ لیا یاس نے سامان تمنا

۲—ابتک وهي رونق هے سیه خانهٔ دل کي
باقي هے جو اک شمع فروزان تمنا

۳—راضي هین بنے یا نه بنے کام همارا
هم لوگ هین سرگشته و حیران تمنا

۴—اب عشق کو درکار هے اک عالم حیرت
کافي نهوئي وسعت میدان تمنا

۵—آغاز کي روداد تو معلوم هے حسرت
لیکن نظر آتا نهین پایان تمنا

(16.) 1. Neither the heart nor the extensive luxury of its desires remains now.
Despair has exploited all the equipment of desire.

2. Even now the darkness of the heart is bright as ever,
As there is still a burning lamp of desire left.

3. Contented are we in success or in despair,
For desire has made us unconsious and mad.

4. Love now requires a wider world of wonder.
The extent of the field of desire is not enough for it.

5. Known to me is, O'Hasrat! the story of the beginning,
But unknown is the end of desire.

(۱۵) ۱—تجھسے گرویدہ اک زمانہ رہا
کچھ فقط میں ہی مبتلا نہ رہا

۲—آپ کو اب ہوئی ہے قدر وفا
جب کہ میں لائق جفا نہ رہا

۳—حسن خود ہوگیا غریب نواز
عشق محتاج التجا نہ رہا

۴ بسکہ نظارہ سوز تھا وہ جمال
ہوش نظارگی بجا نہ رہا

۵—حسن کا ناز عاشقی کا نیاز
ابتو کچھ بھی وہ ماجرا نہ رہا

۶—عشق جب شکوہ سنج حسن ہوا
التجا ہوگئی گلہ نہ رہا

۷—ہم بھروسے پہ اُنکے بیٹھ رہے
جب کسی کا بھی آسرا نہ رہا

۸—میرے غم کی ہوئی اُنہیں بھی خبر
اب تو یہہ درد لادوا نہ رہا

۹—جب سے دیکھی ابوالکلام کی نثر
نظم حسرت میں بھی مزا نہ رہا

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(15) 1. A world remained attached to you,
Not I alone was your captive.

2. It is now that you appreciated my faithfulness,
When I became unfit for your tyranny.

3. Beauty itself took to generosity.
Love now became independent of request.

4. As beauty naturally scortched sight,
The consciousness of the observer did not remain composed.

5. The pride of beauty and the humility of love!
Nothing of that story remains now.

6. Whenever love complained of beauty,
It naturally became a request and not a complaint.

7. I reposed my faith in Him,
When no other door was left open.

8. He also got the news of my grief.
This pain is now longer incurable.

9. From the time that I saw Abul Kalam's prose,
Even the beauty of Hasrat's poetry faded before my eyes.

(۱۴) ۱—شرف حاصل ہے اُس جان جہاںسے مجھکو نسبت کا
غلامی کا سہی گر ہو نسکتا ہو محبت کا

۲—گروہ عاشقانمیں جوش ہے شوق زیارت کا
ترے کوچہ میں اک ہنگامہ برپا ہے محبت کا

۳—گنہگاران اُمت سے ہے راضی داورمحشر
کہ ان سے نام چمکے گا ترے حسن شفاعت کا

۴—دیار عاشقی میں گرم ہے بازار رسوائی
جدھر دیکھو اُدھر اِک ڈھیر ہے جنس ملامت کا

۵—یہاں تو اِک نئی آباد ہے دنیا محبت کی
کوئی اندازہ کیا کرتا دل عاشق کی وسعت کا

۶—ترے عشاق نے ناکام ہوکر کام جاں پایا
ذریعہ بنگئی مایوسئی بیحد فراغت کا

۷—وہ کہتے ہیں کہ یہ بیمار غم ہے بچ نہیں سکتا
کیا ہے خوب اندازہ اُنھوں نے میری حالت کا

۸—نظر کی طرح حسرت مجھکو بھی اِک آہ کافی ہے
خلاصہ کسقدر میںنے کیا ہے رنج فرقت کا

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(14) 1. Happily I am connected with that soul of the world,
As a slave though it be, if not possible as a lover.

2. Fondness for a look is abundant among the lovers,
There is a stir of love in your lane.

3. God of the Day of Judgement is pleased with the sinners of the nation.
For it is owing to these that the grace of your intervention will shine.

4. The market of humiliation flourishes in the world of love
Wherever you see the commodity of reproach is lying in heaps.

5. There is a new world of love inhabited in this,
How could one estimate the extent of a lover's heart.

6. Your lovers attained success after despondency,
The overwhelming despair became a source of luxury.

7. This is a patient of love's grief and cannot live,'' says he,
Rightly has he surmised the symptoms of my disease.

8. Like '' Nazar '' I too have compressed it into a self-sufficing sigh,
''How brief have I made the grief of separation.''

(۱۳) ۱—ادا نہ ہمسے ہوا حق تری غلامی کا
نصیب شوق رہا داغ ناتمامی کا

۲—بچھی ہیں راہ تمنا میں سیکڑوں آنکھیں
کہ ناز جلوہ کرے تیری خوش خرامی کا

۳—حضور مجھپہ نہ ضائع کریں عطا اپنی
کہ مستحق ہوں جفاہائے التزامی کا

۴—بقدر شوق کہاں تاب اِلتماس ہمیں
لکھیں جواب جو اُس نامۂ گرامی کا

۵—نہاں نہو کرم یار میں ستم حسرت
بہت نہ کیجئے اِظہار شادکامی کا

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(13) 1. I did not properly fulfil the trust of being your slave,

My fancy was fated to remain in the gloom of imperfection.

2. Hundreds of eyes are scattered on the path of longing,

That the pride of your elegant paces may condescend to reveal itself.

3. Do not waste your kindness over me,

For I am fit only for your incessant tyrannies.

4. Where am I to get the courage of presenting my case in proportion to my longing,

That I may write a reply to that august letter?

5. His tyranny may not be disguised in his kindness, O'Hasrat!

Do not, therefore, express your joy at it.

(۱۲) ۱— هجوم آرزو كي كه رهاهے داستاں سهرا
مگر نو شاه کے دلکا بنا هے ترجماں سهرا

۲—سر هر تار سے رنگينياں جلويكي پيدا هيں
چهپائيگا کہانتک حسن روئے مهوشاں سهرا

۳—هوا سے هلتي هيں لڑياں كه قرب روئے روشن سے
وفور شوق ميں كرلے لگا بيتابياں سهرا

۵—رخ نوشاه اگر اِک گلستاں حسن و خوبي هے
تو اِس گلشن کے حق ميں هے بہار بوستاں سهرا

۶— نماياں هوگيا کچهه اور حسرت حسن يار اس سے
نگاه شوق سے ناحق هوا تها بد گماں سهرا

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(12) 1, The flowery veil relates the tale of the abundance of desires,

Perhaps the flowery veil is the interpretor of the heart of the bridegroom.

2. From every string of it is demonstrated the brightness of beauty,

How long will the flowery veil conceal the beauty of the face of the beautiful.

3. Are the strings shivering on account of wind, or is it the approximity of the bright face

That makes the flowery veil restless with an exuberance of fancy?

4. If the face of the bridegroom is a garden of beauty and elegance,

The flowery veil is for this garden the spring of the garden.

5 In vain did the flowery veil become suspicious of the longing eye,

For by it, O'Hasrat, the beauty of the friend is further brightened and revealed.

(۱۱) ۱—سر گرم ناز آپکي شان جفا هے کیا
باقي ستم کا اور ابهي حوصله هے کیا

۲—گر جوش آرزو کي هیں کیفیتیں یهي
میں بهول جاونگاکه سوا مدعا هےکیا

۳—آتے هیں کیوں خیالمیں وه میرے بار بار
عشق خدا نماکي یهي ابتدا هے کیا

۴—چل بهي دئے وه چهین کے صبر و قرار دل
هم سوچتے هي ره گئے یه ماجرا هے کیا

۵—نزدیک بام یار سے هے نرده بان عشق
اے دل یه جائے حوصله هے دیکهتا هے کیا

۶—میري خطا په آپ کو لازم نهیں نظر
یه دیکهئے مناسب شان عطا هے کیا

۷—دیکهو جسے هے راه فنا کي طرف رواں
تیري محلسرا کا یهي راسته هے کیا

۸—حسرت جفاے یار کو سمجها جو تو وفا
آئین اشتیاق میں یه بهي روا هے کیا

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(11) 1. Why is the disposition of your tyranny exultant?
Is there any more ambition of oppressing left?

2. If the state of the exuberance of desires ramained as it is,
I will soon forget what is my aim.

3. Why does he come to my recollection again and again?
Is it the beginning of love which leads to God?

4. Off he went snatching away the peace and rest of my heart,
And I remained musing over what had happened.

5. Near the roof of the friend is the stair case of love.
This is the place for ambitions to play up. Why hesitate thou O'Heart !

6. It does not become you to look upon my fault,
Look only to what is meet for a forgiving nature,

7. Everyone goes on to the path of mortality,
It is the way which leads to your palace ?

8. The tyranny of the friend you look as faithfulness, O'Hasrat!
Is it also allowed in the laws of fancy?

(۹) ۱—بر سر ناز وہ از راہ کرم پہنچا تھا
شب عجب لطف کا سامان بہم پہنچا تھا

۲—شرح بیمہرئي احباب کروں کیا حسرت
رنج ایسا دل مایوس کو کم پہنچا تھا

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(۱۰) ۱—یادکر وہ دن کہ تیرا کوئي سودائي نتھا
باوجود حسن تو آگاہ رعنائي نہ تھا

۲—عشق روز افزوں پہ اپنے مجھکو حیراني نتھي
جلوۂ رنگیں پہ تجھکو ناز یکتائي نہ تھا

۳ - دید کے قابل تھي میرے عشق کي بھي سادگي
جبکہ تیرا حسن سرگرم خودآرائي نہ تھا

۴—کیا ہوئے وہ دن کہ محو آرزو تھے حسن و عشق
ربط تھا دونوںمیں گو ربط شناسائي نہ تھا

۵—تونے حسرت کي عیاں تہذیب رسم عاشقي
اِس سے پہلے اعتبار شان رسوائي نہ تھا

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(9). 1. It was a unique scene of enjoyment brought about last night,
When he, by his kindness, was disposed towards blandishment. !

2. What should I say about the unkindness of friends O'Hasrat!
Never did my helpless heart experience so much anguish.

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(10) 1. Remember the day when no one was fond of you,
And with all your beauty you were unconscious of it.

2. I was not surprised at the ever-increasing love of mine.
And you were not proud of the matchlessness of your graceful appearance.

3. The simplicity of love was worth observation,
When your beauty was not busy in self-adoration.

4. Where are the days when beauty and love were inclined to fancy?
And in spite of there being no friendship there existed a kind of relation between them.

5. You, O'Hasrat, demonstrated the etiquettes of the affairs of love,
No one recognised the dignity of the qualities of humiliation before this.

۷ ۱— پیہم مجھے پیالہ مئے پر سلا دیا
ساقی نے اِلتفات کا دریا بہادیا

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۸ ۱— اِضطراب عاشقی پھر کارفرما ہوگیا
صبر میرا نا شکیبائی سراپا ہو گیا

۲— سادگیہائے تمنا کے مزے جاتے رہے
ہوگئے مشتاق ہم اور وہ خودآرا ہو گیا

۳— بعد مدت کے ملے تو شرم مجھسے کسلئے
تم نئے کچھہ ہو گئے یا میں نرالا ہو گیا

۴— ضبط سے راز محبت کا چھپانا تھا محال
شوق گر پنہاں ہوا غم آشکارا ہو گیا

۵— ہے زبان لکھنؤ میں رنگ دہلی کی نمود
تجھہ سے حسرت نام روشن شاعری کا ہوگیا

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(7) 1. Repeatedly he gave me cup after cup of wine,
The *Saqi*, in fact, released the ocean of his kindness.

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(8) 1. The anxieties of love became dominent again.
My patience was thereby transferred into impatience.

2. Enjoyments of simplicity of desires vanished,
For I became fond, and he self adoring.

3. Why is this shyness when you meet me after a long time?
Did you become new to me or I new to you?

4. It was impossible to conceal the secret of love by suppression,
For if desire was concealed sorrow came to the fore.

5. The taste of Delhi is rendered in the language of Lucknow
Through you, Hasrat, the name of poetry is bright.

۶ ۱—هجوم بیکسي کو وجه لطف بیکراں پایا
که همنے آج اُس نامہرباں کو مہرباں پایا

۲—ستم سمجھے هوئے تھے هم تري بےاعتنائي کو
مگر جب غور سے دیکھا تو اِک لطف نہاں پایا

۳—حقیقت نالہ دل سے کھلي غمہائے پنہاں کي
سنا شور جرس جسنے نشان کارواں پایا

۴—هنسي عبرت بہت جب رنگ گل کي بےثباتي نے
چمن میں عندلیب سادہ دل کو شادماں پایا

۵—نہ جائے کوئي میري وضع رسوا پر که اے حسرت
کہاں عاشقي نے مجھه کو یکتائے زماں پایا

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(6) 1. The abundance of my helplessness was the cause of his unlimited attention,

For to-day I found that unkind to be kind to me.

2. I considered your indifference to be a tyranny,

But on closer observation it proved to be a disguised attention.

3. The cry of the heart revealed the nature of the inherent pain,

For whosoever heard the noise of the bugle got the trace of the *caravan*.

4. Fates laughed very much when the mortal nature of the colour of flower

Found the foolish nightingale merry in the garden.

5. Let not any one look down upon my humble looks O'Hasrat,

For the perfection of love found me a unique figure in the world.

۵ ۱—ھمنے کسدن ترے کوچے میں گذارا نہ کیا
توںے اے شوخ مگر کام ھمارا نہ کیا

۲—ایک ھي بار ھوئیں وجہ گرفتاري دل
اِلتفات اُن کي نگاھوں نے دوبارا نہ کیا

۳—محفل یار کي رہ جائے گي آدھي رونق
ناز کو اُس نے اگر انجمن آرا نہ کیا

۴—روبرو چشم تصور کے وہ ھر وقت رھے
نہ سہي آنکہ نے اُن کا جو نظارا نہ کیا

۵—گر یہي ھے ستم یار تو ھم نے حسرت
نہ کیا کچھہ بھي جو دنیا سے کنارا نہ کیا

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(5) 1. Not a day passed when I did not pass through your lane,
But never, o sprightful, did you foster me!

2. Only for once did they effect the capture of heart,
His eyes did not turn this side again.

3. Half of the life of the au-ience of the friend will vanish,
If he does not brighten the meeting with lovely manners.

4. Before the eyes of conception he always remained,
It does not matter if the actual eyes did not see him.

5. If the tyranny of the friend remained as it is, O'Hasrat!
The least to be done by me will be to leave this world.

(۴) ۱ تجھ سے وہ ملا شوق سے اور تونے نہ جانا
حسرت کو ابھي ياد هے تيرا وہ زمانا

۲— هے ايک در پير مغاں تک تو رسائي
هم بادہ پرستوں کا کہاں اور ٹھکانا

۳ مخصوص غم عشق هيں هم لوگ همارا
اچھا نہيں اے گردش افلاک ستانا

۴— صد شکر غم هر دو جهاں سے هے وہ فارغ
جو دل هے ترے تير محبت کا نشانا

۵ آتي هے تري ياد سو حسرت کو شب غم
هر بار اسے افسانہ دل کہ کے سنانا

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(4) 1. He fondly met you and you did not notice it.
Hasrat still remembers that time.

2. The door of the old wine dealer is yet accessable.
Where else is the place for we, votaries of wine !

3. Particularised are we for the grief of love.
Your tyrannies O'Sky! are not suited to us.

4. Happily that heart is free from the anxieties of both the worlds.
The heart which is the target of the arrow of your love.

5. Your recollection comes to Hasrat in the troubled night of separation.
And for him there is nothing but to relate before it the story of the heart, every time it comes.

(۳) ۱— رنگ سوتے میں چمکتا ہے طرحداری کا
طرفہ عالم ہے ترے حسن کی بیداری کا

۲— مایہ عشرت بیحد ہے غم قید وفا
میں شناسا بھی نہیں رنج گرفتاری کا

۳— جور پیہم نہ کرے شان توجہ پیدا
دیکھ بدنام نہ ہو نام ستم گاری کا

۴— ہیں جو اے عشق تری بیخبری کے بندے
بس ہو اُنکا تو نہ لیں نام بھی ہشیاریکا

۵— کٹ گیا قید میں ماہ رمضاں بھی حسرت
گرچہ ساماں سحر کا تھا نہ افطاری کا

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(3) 1. The glamour of elegance shines while you are asleep,
It is a wonderful sight of the awakening of your beauty.

2. The sorrow of the prison of faithfulness is really the spring of unbounded pleasure.
I am not even acquainted with the gloom of imprisonment.

3. Continuous oppression may not give it the colour of attention.
Beware! lest the tyranny should loose its nature.

4. Those who are slaves of your forgetfulness, O'Love!
Will, if they can, never think of coming to senses.

5. The month of Ramzan also passed in prison, O'Hasrat!
Although there was no arrangement of *Sahar** or *Aftar*†

* Food taken before dawn in the fasting month.

† Breaking fast in the eve ning.

(۲)—۱ حسن بے پروا کو خودبین و خود آرا کردیا
کیا کیا میں نے کہ اظہار تمنا کردیا

۲—بڑھ گئیں تم سے تو ملکر اور بھی بیتابیاں
ہم سمجھتے تھے کہ اب دلکو شکیبا کردیا

۳—عشق سے تیرے بڑھے کیاکیا دلونکے مرتبے
مہر ذرونکو کیا قطروں کو دریا کردیا

۴—کیوں نہو تیری محبت سے منور جان و دل
شمع جب روشن ہوئی گھر میں اُجالا کردیا

۵—سب غلط کہتے تھے لطف یارکو وجہ سکوں
درد دل اُسنے تو حسرت اور دونا کردیا

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(2) 1. made the unmindful beauty proud and self adoring.
What did I do that I expressed my fancy?

2. The stir of the heart further increased after I saw you.'
I was under the impression that it would be contended now.

3. What height the status of the hearts attained in your love.
The particles of dust became sun and the drops of water became oceans.

4. Why the heart and the soul be not enlightened by your love.
When the lamp is lighted the whole house becomes bright.

5. All were wrong when they considered the kindness of the friend to be a source of relief,
For this, O'Hasrat, on the other hand, has redoubled the pain of heart.

بسم الله الرحمن الرحیم

(۱) ۱—لاوں کہاں سے حوصلہ آرزو سپاس کا
جبکہ صفات یار میں دخل نہو قیاس کا

۲—عشقمیں تیرے دل ہوا ایکجہان بیخودی
جان خزینہ بنگئی حیرت بے قیاس کا

۳—رونق پیرهن هوئی خوبی جسم نازنیں
اور بھی شوخ هوگیا رنگ ترے لباس کا

۴—لطف عطائے یار کی عام هیں بسکہ شہرتیں
قلب گناہ گار میں نام نہیں هراس کا

۵—طے نہ کسی سے هو سکا تیرے سوا معاملہ
جان اُمیدوار کا حسرت محو یاس کا

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(1) 1. Where am I to get the courage of aspiring to appreciate.
When in the qualities of the Friend there is no room for surmise.

2. By your love the heart became a world of forgetfulness
And the life itself became a store-house of unbounded surprise.

3. The beauty of the delicate body heghtened the splendour of the shirt.
The colour of the apparels was thereby brightened.

4. Kindness and generosity of the Friend are universally known.
Therefore, there is no trace of fear in the heart of the sinner.

5. No one except you could decide the fate
Of the supplient life of Hasrat entranced in despair.

life opens with this conviction and when India is freed and a history of its struggle for freedom is written, Hasrat's name will stand as a great land-mark along with Lok. Tilak, Mahatma Gandhi and other great leaders of the cause. I close this account with my humble tribute to the person and principles of Hasrat and congratulations to his spirited wife, who has taken these privations and troubles with fortitude and patience.

RAHM ALI ALHASHMI.

Cawnpore, May 10th 1922.

written a commentary of Ghalib's Urdu poetical works, which is very popular and has distinct recommendations for itself among other commentaries now in vogue. It is not in my province here to criticise these commentaries and compare them with Hasrat's and I leave the matter for the readers to judge for themselves.

To a careful and competent critic Hasrat's poetry will give a detailed history of Hasrat's life and the course of his mental development: the stories of his struggles with himself, his surroundings and the Government, accounts of wars and victories in the national cause, complaints of his fellow workers who hesitated and shirked, descriptions of his sufferings and tortures at the hands of his people and the Government, jottings from original love affairs and glorification of graces and beauties—all this and more is to be seen clearly and sometimes interlaced with one another in Hasrat's poetry. To say that Hasrat is the greatest poet of his times may seem to be an exaggeration to some; but no body will, in fairness, deny to him the attribute of being the greatest reformer of Urdu poetry and it is as such that I present him to-day before the English knowing public. I wish that this translation were done by some one abler than myself, but I have stated my plea for the undertaking and duty does not admit of arguments and excuses.

To Jail Again.

After these pages were written and Hasrat was revising my translation of his poetry he was arrested again and charged under Sections 121 and 124 A in respect of his two speeches the Ahmadabad Congress and his presidential address of the Ahmadabad session of the All-India Moslem League. He was tried by the Collector of Ahmadabad and committeed to the Sessions, who, in spite of decisions of the Jury as "not guilty" on all charges, sentenced him under latter section to 2 years' rigorous imprisonment and referred the charge under section 121 to the High Court. The details of the trial and Hasrat's attitude towards the same have appeared in the Press and I need not dwell upon these here. Suffice it to note here that another fresh chapter of Hasrat's

have made it still more so. Like Fitzgerald I cannot lay before readers the exact sentiments and motives of Hasrat's lines. My only plea is my wish to give a hint to abler and more learned men of my community to the desirability of such efforts. Great poets of other countries are being translated in our vernaculars and efforts are being made to take lessons from the flights of imagination of various nations of the world. We are ruled by a foreign nation at present and our merits do not count in our own eyes. But time comes when India will play a high roll in the world politics and will it not be wise to put before the world at the time what a wise and thinking class of our people, viz. poets of all ages in this land, thought and how the art developed from stage to stage? It is now that this task is to be taken on hand and Hasrat is the typical poet to start with. I give below a few points of my contention.

Its Prominent Features.

The foremost thing that strikes a critic in Hasrat's poetry is its genuineness and reality. Hasrat's verses are true interpretations of his mind and heart. He does not go for unnatural and out of the way ideas and conceptions or beat the centuries old path of stories of flowers and nightingales. For his poetry, no doubt, Hasrat adopted the language of former poets but the ideas underlying the words are far from being artifcial and improbable. The point will become clearer if we compare Hasrat with two of his greatest contemporaries *viz.* Akbar (now alas ! no more !) and Iqbal. Akbar revolutionised Urdu poetry and created a new line for himself which was far above the ordinary run of poets. Iqbal did the same on a smaller scale and tried to make Urdu poetry more philosophic and more idealistic. Hasrat adopted a humbler and more effective attitude. He took up the language and material of his predecessor poets and built up a structure which is more in comformity with the modern age and modern conditions. Momin and Nasim of Delhi are Hasrat's ideal and he admiringly refers to these two again and again in his poetry. The simplicity of style and of ideas and expressions, so prominent in Hasrat's poetry, is really an inspiration of these two great poets. But Meer and Ghalib do not escape his notice. He has

the most important lesson that he imbibed from tortures of jail life is that of the abounding spirit of self-sacrifice and self-abnegation. He has learnt, and fully well, how to reduce the necessities of life and his private life is now free from all show of inconvenient botherations. He enjoys a simple food, a simple, nay coarse, dress, he walks on foot or takes cheapest conveyance and he travels by the third class. Thus Hasrat no longer fears jail in his political activities and, his wants being reduced, he can and does take up the humblest work in the service of his country. He is not a visionary, but a thoroughly practical man and he will not ask people to do a thing which he has not done himself. Thus he always takes the first blow of the apponent in the fight. He has the privilege of being first to go to jail in the national cause and he stands alone in the amount of suffering he had to undergo for his country.

Present Life.

Soon after the internment restrictions were removed Hasrat shifted his residence from Aligarh to Cawnpore. At this latter place he lives and works for the cause which has always been so dear to him. He is the Managing Director of the Khilafat Swadeshi Stores Ltd. and devotes his time in popularising Swadeshi and organising the Muslim League of which he is president for the year. A vernacular daily and an English weekly newspapers are shortly to appear under his editorship. (His arrest and conviction at an inopportune moment obliterated his scheme, but the present writer of these lines is working out a scheme for a Press and an Urdu paper.)

His Poetry.

Way is now cleared for a review of his poetry and my desire is to write a detailed survey and criticisim of his poetical works, put I have already taken up plenty of space and it will not be fair to tax the patience of readers any longer and stand in the way of their enjoyment of reading the following pages which will give them an idea of Hasrat's poetical genius. I will conclude, therefore, with a few brief remarks.

I have made a vain attempt at translation. Difficult, almost impossible, as the task is by itself, my own limitations

This one year, however, passed away but very soon after his release he was hauled up again and arrested and interned in 1916 at Lalitpur. Here he was offered a maintenance allowance of Rs. 50 p. m. which Hasrat refused to accept, for, being a Syed, he was religiously forbiddin to accept money given from charity fund. He also violated the rules of internment by coming out of its limits, whereupon 3 cases under the Defence of India Act were instituted against him and he was sentenced to 8 months' simple imprisonment on each count, the sentences to run consecutively. These two years of simple imprisonment were not as hard as the previous one year although he was transferred from jail to jail and had to face the whims and superstitions of various Jailors. When 3 months were left for his release he was served with the internment notice again, but *Hasrat* with unfaltering faith in the justice of his cause and his usual high courage refused to accept the internment conditions and preferred to remain in jail. These conditions were, however, forced upon him and he had to be interned after accomplishing his two years' term of imprisonment, and it was long after his release that restrictions of internment were removed and he was set at large, his movements continuing still to be watched by the Police.

It will not be out of place to mention here that while in these troubles and tribulations Hasrat's mind was as alive as ever and it was all in jail that he completed his great poetical works (Diwans) now so well appreciated by all classes of literary people.

Its Blessings.

It is in troubles that a man's character is tested and it is suffering which strengthens and developes it. But every one does not derive the same benefit from good things in life. A virtuous gift of God may sometimes be abused by a class of people, while others by a process of self reform may turn a curse into a blessing and a hell into heaven. Hasrat's whole political career is a series of tribulations and suffering in the cause of the country and the way in which each trouble and inconvenience has affected his career is simply a marvellous indication of the metal of the man. The first and

author's name. The farce of a trial was, however, held and Hasrat was found guilty of sedition and sentenced to 2 years' rigorous imprisonment and Rs. 500 fine. The Magistrate of Aligarh exercised all his powers to give Hasrat the maximum punishment he could give and not content with this he did all in his power to ruin Hasrat and reduce his family to abject poverty. In lieu of fine the Magistrate had the option to extend the period of imprisonment but he would have none of this and exact the pound of flesh. Hasrat was not in a prosperous financial condition and the only thing upon which the revengeful hands of the Magistrate could fall was his precious library which was raided by the police and ravished and reduced to a huge heap of waste papers and then sold for a paltry sum of Rs. 60. This touched Hasrat greatly and he never forgot in his life the loss of his only life-wealth.

The story of Hasrat's life in jail is too harrowing for words to depict. A detailed account of this is given in a valuable book written by Hasrat himself and known as "*Mushahedat-i-Zindan-i-Firang.*" This book was translated in English by Lala Lajpat Rai and presented to Lord Morley, the then Secretary of State for India. I will ask the Urdu-knowing readers to purchase a copy of it and see the type of civilization of the Indian Government system in all its nackedness. A few observations, however, will not be out of place here. To say that Hasrat was treated in jail worse than habitual hooligans and morally degenerate criminals is but a small fraction of truth. The hard labour of grinding corn is not taken for over a month or so, even from the worst criminal, but Hasrat was for full one year in jai (one year of punishment being remitted by the High Court and the amount of fine uncovered by the sale of his library being paid by a relative of Hasrat) and all this time he was engaged in grinding one maund of wheat every day. Even the month of Ramzan was spent in the same trying labour and with this and Jail food Hasrat completed his 30 days of fast. The Jail authorities were instructed to treat Hasrat as badly as possible and were ordered to "drive the heat out of his brain."

exception to this rule. Hasrat's life mission is to give prominance to this idea without which it is impossible to appeal to popular imagination or to create any enthusiasm among the workers. If all these heavy sacrifices were being made only to get a few more reforms in the system of Government it would be unjust, in Hasrat's opinion, to ask the country to undertake the risk. With this brief hint I proceed further.

Swadeshi

Swadeshi is in fact the dominating principle of Hasrat's policy and he considers it as a key to national freedom. Long before Mahatma Gandhi entered the field of politics, long before Khaddar came to be noticed and long before the Congress ever seriously thought of it, Hasrat had established his Swadeshi Stores at Aligarh and was touring round in the country to popularize Swadeshi and to open Swadeshi Stores in various parts of India. Obstacles were put in his way and he met with opposition, bluffs and ridicules from unexpected quarters. But he flinched not in his duty and valiantly fought for the cause. He has been a member of the Industrial Conference since 1905 and his efforts to popularise the use of Indian made articles, especially cloth, have always been unceasing. At Aligarh the authorities of the M. A.-O. College strictly prohibited the students to meet with or talk to Hasrat or to purchase anything from his Swadeshi Stores, and as no shop at Aligarh could thrive without the patronage of these students, Hasrat did not make much money out of his labours. But he persisted on and bore all the anxieties cheerfully and without a murmur.

Jail Life.

Few have suffered so much for patriotism as Hasrat did but the opposition and bluffs, though disouraging to others, were really an incentive to Hasrat to devote himself more and more to politics and from 1908, when he was hauled up for an article in his monthly *Urdu-i-Mualla* a course of severest trials in any man's life began. The article in question related to the British policy in Egypt and was really written by a student of the M. A.-O. College But Hasrat took all its responsibility upon himself and did not give out the

India is no exception to it, and for this object no sacrifice is great. Hasrat had had some differences (now made up) with Mahatma Gandhi and the heart of every Indian patriot beat with Hasrat but out of a long range of great names, it was Hasrat alone who had the courage to oppose Mahatmaji and put up a vigorous front in the open session of the Congress He was defeated again and again, no doubt, but defeat or no defeat, there is no gainsaying that he has done his duty, the most important duty of any patriot of independent ideas.

Long and continuous political service has considerably matured Hasrat's judgement and it is not possible for any one to deceive him in any way or persuade him to follow an illusory path. When Dr. Ansari and Hakim Ajmal Khan issued a joint statement regarding Khilafat demands in March 1922, Hasrat was the first man to see its implications and he did not hesitate to proclaim publicly that the proposals contained in the statement were mere illusion and did not go any further than Lord Northcliffe's proposals, which, while professing much, gave very little substances. I am not in a position at this place to enter into this controversy at any length and it is enough to indicate Hasrat's mentality to mention that Hasrat's idea of the Khilafat is to retain a raligious and political head of the Musalmans of the world and the person in whom the Khilafat is vested should be in a position to protect it and not merely a guardian of the holy shrines or a puppet under the control of foreign powers. He also wants the whole of Jaziratul Arab to be freed from non-Moslem control of any kind. In these two questions Hasrat, like a true Muslaman, will admit of no compromise, just as in his nationalism he will not take anything less than complete independence.

The question here arises whether these uncompromising ideas are practical ? In his presidental address of the Muslim League of 1921, Hasrat has fully discussed his political views and has applied them to practical politics and for a fuller answer to this question I will ask the readers to peruse that valuable document; but one thing I cannot help noticing here. It is absolutely essential in every struggle to keep one's head clear about what one is fighting for and struggle for freedom is no

also compiled and published *Davan Hasrat* in 4 volumes and dictated notes for Hasrat's life-sketh published by the Muslim Internees' Relief Committee. There were friends and sympathisers who were ready with their purse to help Hasrat's family, but Begum Hasrat politely refused to accept such help and, single-handed did what the ablest men alone could do. When Hasrat went to jail he was in debt and the expenses of trial etc. increased its amount; but it was solely due to the unflinching energy and and tact of Begum Hasrat that, by the time Hasrat was released, he had almost easy winds to sail. The life-sketch of Hasrat is not complete without a reference to his wife's share in it. But I can only briefly refer to it here.

Politics.

Politics to Hasrat is a religion—not of formulas and beliefs merely but of a tangible reality. He is a born patriot of abounding zeal and no wordly power, howsoever horrid, can suppress his heart or mind or force him to act against his conscience. His politics may be described in two words: Indian nationalism and Pan-Islamism, and these two he considers as interdependent. As a Nationalist his Ideal is complete independence for India and as a Pan-Islamist he aims at a world-wide Moslem organization, which he considers as the most important aspect of Moslem religion. He took up politics when patriotism was a crime and he was the first Musalman who advocated and vigorously fought for Hindu-Moslem unity which he still considers as the primary necessity of national existence. There are people who differ from him in politics and there are others who actually oppose him, but there is none who does not respect him for his unblemished patriotism and selfless sacrifices and this reveals Hasrat's place in the present day politics. It may be that Hasrat's policy does not satisfy every thinking mind but any one in India who knows some politics knows also that Hasrat does not live for himself but for his country and nation and his opinion, therefore, is not to be lightly considered and he will not be silenced by any personality, howsoever, influential, if he sees any flaw in any nationalist programme. With Lokmanya Tilak, whom he devoutly followed, Hasrat believes that independence is the birthright of every nation and

his education was not on a scale worthy of the man and his min. But personal labour and literary taste largely compensated for his proportionately meagre educational qualifications. He was given usual religious instruction at home where he also learnt preliminary Persian and Arabic and then passed vernacular middle examination with distinction and merit. He then went to Fatehpur (Haswa) for English education. He passed his Entrance examination from the Government High School of the place with a merit scholarship and went to Aligarh where he took his B. A. degree in 1903.

Hasrat has a natural affinity with polished and chaste literature and this instinct was demonstrated from his early age. While studying at Fatehpur he moved in the society of the best minds of the place from whom he privately studied Arabic and Persian literature and also developed his poetical instinct. The hours which other students spent in gossips and play were utilized by Hasrat in improving his mental faculties and capabilities and this accounted for his throughout successful educational career. He himself is reported to have said that he never appeared for any examination without being sure of success and before waiting for the result he began preparations for the future course. Thus immediately after finishing his B. A. Examination at Aligarh he filed a declaration for a monthly magzine, "*Urdu-i-Mualla*," which rendered meritorious services to the literature and politics of the country.

Marriage and Home-Life.

In 1904 Hasrat was married to an accomplished lady of his own family and his home-life must be simply enviable for Begum Hasrat is not only endowed with all the best qualities of a lady, but is also the most devoted companion of Hasrat in all his troubles and pains. All the time that Hasrat was in jail his wife had to take up the heavy responsibilities of supporting herself and her only little child in rather strained financial circumstances and the way in which she discharged these responsibilities is really meritorious and indicates the highly gifted character of her heart and mind. During these days she not only managed Swadeshi Stores and Book Agency which were almost the only means of Hasrat's subistence, but

·e of the Hindus' were some of the titles he earned in his early ys of activity. But these bluffs or even tribulations of jail life could not change Hasrat or his course of life, and he has the gratification to see the world coming round to him.

But why, people will ask, is not Hasrat's name so common in the "Jais" along with, say Mahatma Gandhi or Ali Brothers, who I can say without any fear of contradiction, are yet so young in politics before Hasrat? The answer to this question is not far to seek. Hasrat of all living personalities hates ostentation and show. He is a quiet and steady worker, not very fond of platform orations and forging ahead. Action is the watchword of his life and instead of waxing eloquent on any particular subject or writing firy articles, he likes to work it out in practice and puts before the world not a theory, but its net result in a tangible form. This kind of demonstration is not so glaring as the other one. Its effect is slow, but at the same time sure. If Hasrat had taken to the lecturing and writing campaign he would have got some followers and a world of admirers. But his whole life is a lesson of self-sacrifice and self-denial. He looked more to the interests of the country than to the interest of his particular ideas or principles or even to his personal glorification. By this argument I do not intend to cast any reflection upon anybody. I want only to impress upon the readers the exact point where Hasrat stands a distinct figure among his fellow workers.

It is not in my province here to discuss Hasrat's politics at any length. But poetry has direct relation with the author's ideas and personal character and it is essential, therefore, to touch the same before actually commenting upon the lines of a particular poet and I shall begin here with a short outline of his life-sketch.

Birth and Early Life.

Hasrat was born in 1298 A. H. at Mohan, District Unao, Oudh. He belongs to a very respectable branch of the family of the Prophet and his ancestors came to India from Neshapur and settled in the vicinity of Lucknow. His father was not very rich and therefore

FOREWORD.

Hasrat the politician and Hasrat the poet is by n sufficiently known in India and elsewhere; but Hasrat the man one of the greatest men living, is known only to a limited circle, which is fortunate enough to know him rather more intimately. A short and unnoticeable bodily structure, a dark oval face with plenty of pimples, a heavy voice with child-like tone and above all a somewhat shabbily dressed man travelling in the third class and walking along with the common folk in the streets will not signify much. But to those who have seen men and life the abundance of greatness and the height of feelings and ideas will be visible in the restless, but piercing eyes. Few of the Indian politicians can boast of a throughout constant and consistent policy and character, both private and public, as Hasrat's and few indeed have suffered so much for their convictions and few have seen so much opposition and obstructions in their way as Hasrat was fated to see and finally few workers have lived to see their ideas and ideals being ultimately taken up by the whole country. But Hasrat has seen all this and more, and yet Hasrat is Hasrat as ever: the same out-topping patriot, the same enthusiastic worker, the same familiar friend of every body and the same simple and chaste Hasrat, easily accessable to all. At a time when patriotism was a sin and jail an indignity, Hasrat, as he himself says in one of his beautiful lines, laid the foundation of suffering for the country. In an independent country a man of Hasrat's principles would have been deified and worshipped, but in India he was hurled into jail like an ordinary criminal and there shut up with murderers, cut-throats and morally degenerate ruffians and treated even worse. But Hasrat lives to see, may it be long, that his purifying soul has sanctified the jails which are now called 'the Abode of Krishna,' 'Swaraj Ashrams', 'the Gateways of Liberty' and what not. Hindu-Moslem unity and Swadeshi are in fact the life mission of Hasrat and those who have studied his career can see how much he was opposed, nay ridiculed, by his co-religionists who now stand in the lime-light of public favour and staunchest advocates of the mission which Hasrat preached. 'A traitor to the country' and 'a

PREFACE.

It was some time ago that Maulana Syed Hasrat Mohani was requested by some of his friends that a selected portion of his Urdu poems should be translated into English. Thus it was that he began the Translation work, but soon after he was arrested and sent to Ahmadabad to stand his State trial there.

There is no doubt that if he were free he would have enlarged and revised the whole work to his entire satisfaction As he was much interested in the work, he did revise a portion even in Sabarmati Jail In his absence the whole burden of editing and publishing fell on my shoulders.

Under the circumstances in which the work is presented, I hope the readers will overlook the weakness that may be there.

BEGAM HASRAT MOHANI,

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دیباچه

پچھلے دنون مولانا سید حسرت موهانی صاحب نے بعض احباب کے اصرار پر اپنے منتخب کلام کے ترجمه انگریزی کا کام شروع کیا تھا - لیکن تهوڑے هی عرصے کے بعد مولانا گرفتار کرکے احمد آباد بهیجدے گئے -

اسمین شک نهین که مولانا کی گرفتاری کی وجه سے یه کتاب بیش قیمت اضافات و اصلاحات سے محروم هوگئی - لیکن پهر بهی اُنهون نے سابر متی جیل مین غیر معمولی انهماک سے کام لیکر اس پر ایک حد تک نظر ثانی کرلی هے -

مولانا کی عدم موجودگی مین کتاب کی ترتیب و اشاعت کا فرض مجهے انجام دینا پڑا جن صورتون مین یه کتاب پیش کیجارهی هے - اُنهین ملحوظ رکهتے هوے - مجهے اُمید هے که ناظرین ان نقائص کو نظر انداز کردینگے - جو کتاب مین رهگئی هون -

خاکسار بیگم حسرت موهانی

بسم اللہ الرحمن الرحیم

English Translation.

انتخاب دواوین

of

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of

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حصہ اول

PART I

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